Ahnenerbe

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AHNENERBE

Notes on the Science and Magic of National Socialism

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INDEX

Introduction 1

Part One

The Birth 19
The Organization 23
The Magician: Karl Maria Wiligut 33
The Sacred Relics 41
Wewelsburg, Chateau Merveil 45
Some Mention of Friedrich Hielscher 51
Herman Wirth and the Polar Myth 55
Die Ura Linda Chronik 65
Tibet Research and Something Else 69
Research in Other Areas 87
The Pope of the Race 99
At the End of the War 103

Part Two

Has the Ahnenerbe Research Continued? 107
Jurgen Spanuth: Atlantis in the North Sea 113
Jacques de Mahieu: Vikings in America 121
Hermann Munk: Kilmes Civilization 133
The Unknown de Gobineau of the 20th Century 145
The Same Methodology in Another Area 183

Part Three

The Ahnenerbe's Legacy from an Esoteric Perspective 189
Evola Told Me 191
Savitri Devi, Hitler's Vestal 199
Miguel Serrano, the Prophet 211
The Interview 219

Bibliography 243

INTRODUCTION

The Germans, who still remembered the long series of victorious wars of the 19th century, believed that the Great War would also end in glorious victory.

The possibility of defeat was not even imagined. The collapse of the Empire had therefore fallen like a sledgehammer between head and neck on the German public. Also because of the communist revolutions that had broken out in Germany, deep sorrow had been followed by strong resentment. And it is logical that there was widespread suspicion in public opinion that the war, while it had been won on the military front, had instead been lost on the home front because of treachery and defeatism. This was certainly one of the factors that led to a sharpening of strongly patriotic sentiments and thus fostered the rise of nationalist movements and the subsequent rise of National Socialism. After the Treaty of Versailles, experienced by the Germans as a shameful diktat imposed on them, the movement at the head of which Hitler had placed himself lived and grew for about a dozen years in opposition.

Too often we forget that National Socialism ruled Germany for only a little over thirteen years, seven of which were in a war of hitherto unimaginable proportions. With this not insignificant detail in mind, one will be able to imagine how high the level of activity was, with continuous and constant effort carried on with extreme determination.

The concept of a new millennial Reich was born, destined to become a symbol of power throughout the world.

It is sometimes mistakenly believed, in our opinion, that this was just a political slogan, but we think, instead, that it was the logical corollary of an already well-defined Weltanschauung.

Since time immemorial, it is well known, cultural and scientific circles, economic groups, associations such as Freemasonry

and initiatory societies have had a biunivocal relationship with politics, in the sense that they influenced it and were influenced by it. The cultural influence resulting from the cosmovision of the party and its leaders inevitably led to the 'absorption of their energies or their annihilation.

The National Socialist Weltanschauung saw as its primary goal the restoration of the Indo-Aryan race, which was to recover its purity in both blood and culture.

Thus a "regime culture" was born, albeit in different facets.

In fact, anyone who wants to look at that period is faced with a strange dichotomy: on the one hand, fanciful and sometimes esoteric-looking concepts and beliefs, and on the 'other, highly advanced technological development.

It is often asserted that Himmler believed in reincarnation and believed himself to be that of Emperor Henry the Slayer, but this version does not convince us at all, being affected by over-simplification. Instead, we believe that he, according to more traditional Eastern doctrines, believed in the fact that the same spirit, of non-human essence, incarnated in different places and times in different individuals. To put it in a very simple form, we have to express with similes concepts that are otherwise difficult to clarify: somehow human beings can be the shadow of higher entities, which enter into them. This is a concept that Tibetan lamas had expressed in their time, shortly after the October Revolution and during the Russian civil wars between Red and White armies, to the Baltic baron Roman Fiodorovic Ungern von Sternberg, who had established his own personal domain in Mongolia, first raising the flag with the swastika, a sacred symbol for Buddhists. Known at the time as the "Emperor of Mongolia," he was born in Estonia in 1886 to a family of ancient Baltic nobility of Hungarian origin, according to documentation dating back to 1232. He attended cadet school in St. Petersburg, from which he went on to first a Cossack cavalry regiment and then a Mongolian cavalry regiment. During World War I he fought in Galicia and was wounded four times, being awarded Russia's highest honors. The October Revolution saw him siding with the Whites with his steppe cavalry. He liberated Urga, the capital of Mongolia, from Bolshevik occupation troops, and the

Living Buddha named him "Lord of Mongolia." According to the monks, the baron would have been the incarnation of the god of war, the same one who had incarnated in Genghis Khan. He apparently wanted to establish a theocratic government over all of Mongolia. He was foretold that he would win until the god abandoned him, and then he would be defeated and killed. Indeed, when the divine spirit left him, he was betrayed, overcome, captured, and, after a summary trial, shot in 1921 by revolutionary troops in Novosibirsk, just as he was foretold. Before he died, he swallowed the cross of St. George, a decoration he did not want to end up in the hands of the Bolsheviks. He was mentioned by Ferdinand Ossendowski in his 1924 book Beasts, Men, Gods. We had occasion around 1990 to meet a Baltic baron, a descendant of the von Sternberg family, who informed us that the government palace in Tallinn, the capital of Estonia, had been their family residence.

Various were the facets and directions followed by Nazism to express its strength, come to power and maintain it: there were philosophers like Rosenberg and hierarchs like Himmler, former military men like Goering and brilliant graduates like Goebbels.

This was not only a social revolution, but also a cultural revolution. It changed the pattern of society, a new culture was elaborated, almost a new religion of the Volk. Within the National Socialist sphere, the Ahnenerbe undoubtedly had primacy, both in terms of the amount of research and its extreme variety and differentiation, over the other two cultural components of National Socialism: the Cultural Section of the National Socialist Party, in the hands of Alfred Rosenberg, and the Propaganda Ministerium headed by Joseph Goebbels. It is certain that these two components had a high visibility within the whole system, but rather at the popular and intermediate level, while the Ahnenerbe moved in a narrower sphere, with an enormous depth of field and a pronounced historical and proto-historical outlook. It should still be mentioned that the Ahnenerbe also functioned as a true esoteric Order, and therefore had not the slightest interest in appearing at the level of mass communication. This was not the case during the National Socialist government in Germany, let alone after World War II, when studies and research continued, albeit in a fragmentary and absolutely covert form. A little, absit iniuria verbo, like Christians in the catacombs.

In this scheme it must be absolutely borne in mind that in the cultural sphere the official policy of the Reich was that of Gleichschaltung, that is, of 'unitariness, as opposed to the system, considered decadent and unsuitable, of the specialized fragmentation. Thus there was much emphasis on synthesis, as opposed to an official science, as it was conceived in the West, which was too devoted to analysis and therefore judged to be dispersive. It was the medieval concept of the trivium and quadrivium, of the close connection between all the sciences, in complete disagreement with what was instead considered in academic circles. Synthesis on the one hand, analysis on the other.

Yet science in that period made remarkable progress, one need only recall the research of the time on cancer, organic chemistry, jet engines, V1 and V2, the studies that led to the first atomic experiments, very recently made public, and many more, of which we may have lost track. Just a few facts: the U.S. alone seized thousands of tons of documentation to study one million German inventions (unequivocal source: Office of Technical Services), and a new German-English dictionary with 40,000 new technical and scientific expressions had to be published (Harper's Magazine, October 1946). Even the triggers for the Hiroshima and Nagasaki bombs were products of German science.

Occultists and various people with esoteric interests also appeared in the German cosmovision, such as Lanz Von Liebenfels, Von Sebottendorf, Karl Maria Wiligut and others.

The Thule Gesellschaft is perhaps the group most talked and written about (not always faithfully), but other groups in line with the official view also existed, such as the Schwarze Sonne (Black Sun), within the SS.

For the Ahnenerbe a different matter must be made: although people interested in esoteric topics (primarily Himmler) participated in it, its most conspicuous direction was rather the scientific one, understood as necessary to penetrate universities and innovate culture. His was a multidisciplinary approach, a real innovation for the time.

As for the Schwarze Sonne, on the other hand, it was more related to ancient pre-Christian Germanic cults, with rituals performed in the Wewelsburg Castle, some fifty kilometers from the Externsteine, which was to become the center of SS government, a kind of sacred temple of National Socialism for the next thousand years. According to the deposition of Walter Schellenberg, SS-Brigadeführer, at the Nuremberg trial, in the Gruppenführersaal of the castle, the leading SS dignitaries would gather for meditation exercises. In the center of the hall below, a swastika was depicted on the floor in the middle of a circle; around it were twelve stone columns. On the walls were depicted shields with the heraldic crests of senior SS officers and runic symbols. All this has now disappeared, in a modern re-enactment of damnatio memoriae.

Thus the esoteric and exoteric sides were thickly intertwined, searching for lost sciences, alternative medicine, higher ideals, forgotten places of worship, all for the purpose of increasing the Reich's strength and power, even spiritual power.

As mentioned above, the Ahnenerbe had, at least officially, a more scientific orientation: it organized expeditions, archaeological research, anthropological investigations, genetic experiments. Having recruited many scholars in a wide variety of disciplines, it searched Europe as well as the Middle East, Iceland as well as Latin America, Antarctica as well as Central Asia, for elements that could corroborate the theory of the existence of a primitive ancient Aryan race, from which the Indo-Germanic populations would have descended. The purpose was to reconstitute an ethnic stock, which was now seen to be partially corrupted, in order to shape a new society.

Many times the idea that Nazism should be regarded almost as a new religion has not been taken seriously, or there has been a shift to the opposite attitude of wanting to regard it as a secret, demonic initiatory sect dedicated to world conquest.

Yet Hitler had already stated that those who saw National Socialism as only a political movement were missing the point.

The SS had their own internal structure similar to that of the Jesuit Order, at which the young Himmler had studied, while from the outside they were seen as a military organization operating,

however, in other areas as well, not excluding the cultural sector.

The first reports of a certain aura of mystery around Nazism go back many years, when "Le matin de magiciens" by Louis Pauwels and Jacques Bergier appeared. Among the many insights concerning the emergence of the mystery dimension in the first half of the last century, they mentioned, without going into much detail, the Ahnenerbe and the Thule Gesellschaft as the cultural, ideological and almost mystical background of Nazism.

For our part, we will say right away that the work of the two Frenchmen certainly had the merit of throwing a stone in the pond and raising the curtain on many hitherto hidden and despised realities, but it had the wrong of excessively highlighting overly questionable mystical aspects, often only hypothesized and almost always presented in the most distorted form, perhaps with intentions more of marketing than of real insight.

According to a report in their book, whose source was historian André Brissaud, on April 25, 1945, a group of Russian soldiers had entered Berlin and were advancing cautiously, eliminating pockets of German resistance one by one and raking up block after block to avoid ambushes; at one point they found, on the ground floor of a building now reduced to rubble, the lying bodies of six men, with a seventh body in the center. All were wearing German uniforms, and the dead man in the center was wearing a pair of bright green gloves. The corpses did not look like Germans, however, but like Orientals. One of the Russians, originally from Mongolia, identified them as Tibetans. They did not appear to have died in combat, but rather committed suicide. In the following weeks hundreds more dead Tibetans would be found in the rubble of the city, some dead in combat, some suicidal. We have not found much data on this fact, so we do not know whether to classify it as fact or urban legend.

In fact, if the irruption of the occult into the highly rationalized (but not as rational) world inherited from the nineteenth-century conception of infinite and indefinite progress has opened up new scenarios, it has come to an overzealousness in wanting to present everything under an occult, esoteric, diabolical profile, as if it were impossible to make contact with reality without

the mediation of a mystery dimension and satanic interpretation.

Around Nazism, its genesis and development, as well as its eventual survival after World War II, too many versions have arisen, too often fanciful, enriching the public's imagination and the authors' wallets. In the end it proves difficult to differentiate truths from legends, facts from suppositions, not least because too many times luciferian and especially demonic interpretations have been resorted to. It is obvious to anyone that it is easier to sell a book in which history is mixed with legend, because fantasy is the spice of reading; not to mention film and television, which can exploit flights of fancy with special effects and artfully created images. With the sad result that many people believe that movies, Hollywood or otherwise, are the faithful representation, so to speak the photograph, of past reality. Sed ignorantia non excusat.

We recognize with absolute sincerity that it is indeed very difficult to discern reality in a world in which propaganda, which has been present for centuries, indeed millennia, has itself become an omnipresent and omnipotent reality. If as far back as 1274 b.c. Pharaoh Rameses II declared himself the absolute victor of the Battle of Kadesh, as evidenced by the official account deposited in the royal archives, while instead the peace treaty with the Hittites showed that he had had to yield to their claims, we must recognize that in our day and age the distortions of reality are increasingly pronounced and it is becoming more and more difficult to find primary sources worthy of belief.

First, we would like to clarify some salient features of the period under consideration. Himmler had read with great interest the ancient Hindu texts and was deeply impressed by them. It is worth mentioning that although usually presented as a former chicken farmer, he was instead a person with a good cultural background, having graduated after World War I from the University of Munich. And it must be acknowledged that the degrees of yesteryear were the result of perhaps somewhat more in-depth studies than today.

The first half of the twentieth century was marked by, among other things, the rediscovery in the previous century of India, its traditions and sacred texts. Among the traditional Hindu writings, generically referred to as the Vedas, we find the Puranas, which are

intended to be an account of the birth and development of humankind, set in a cyclical framework (Vico was not the first) of millions of years, the unit of which is the so-called "Brahma Day," lasting 4.3 billion human years, followed by a night of equal duration. During the day, life manifests, while at night it disappears. According to Hindus, we are currently in the middle of a Brahma day, so human life should have existed for about 2 billion years. It is curious that the Vedas tell us about ape men, who would have coexisted with humans proper. It would indeed seem to be an ante litteram anticipation of the conceptions of modern science, which sees Cro-Magnons and Neanderthals living together for some time. It should be noted, however, that there i s a significant difference in outlook from Darwinian theories, which also point to the beginning of life on earth some 2 billion years ago. According to the Vedas there is involution, not evolution.

Though Darwin's ideas are still dominant, there is no shortage of notable critical positions even nowadays, beyond mere creationism of biblical memory. Indeed, the story of the birth of man is far from clear. It happens that even in our days, as always, the scientific world is highly conservative and closed: internally, no one deviates from what is established with an almost religious dogmaticity; externally, any dissenting opinion is automatically branded as absurd, an actualized version of the religious concept of heresy.

Although books contrary to dominant theories are no longer set on fire and their authors do not risk burning at the stake, the attitude is one of ostracism and moral lynching. All data, discoveries, findings that cannot be fitted into the scheme preemptively accepted by the ecclesia of academics, are automatically (with a wealth of more or less para-logical explanations) discarded, or, in cases where the evidence of facts cannot be denied, shelved in some forgotten drawer to avoid uncomfortable confrontation. Let us clarify our position: we are not against academics; there are many scholars and professors who earnestly seek the truth, but unfortunately they encounter ostracism from the academic caste, which hardly and very slowly deviates from the established orthodoxy. Recall what happened to Galileo or Jenner.

We are not exaggerating; some realities have been and are still effectively hidden in dusty drawers. The path of knowledge is long and winding, theories of yesteryear have become nonsense. Take, for example, some ancient medical books: only a few centuries ago it was claimed that malarial fevers resulted from the miasmas of swamps, or that the bubonic plague was the result of some nefarious infection of unknown and malevolent anointers. And this was the science of the time.

Around 1950 many doctors claimed-unlike today's assertions-that smoking cigarettes was healthy and even medicinal. It follows from facts such as these that many people have, perhaps not without some reason, strong doubts about the therapeutic capabilities of medicine and the permanence of the value of knowledge. But in addition to the wisdom of yesterday, which turns out to be ignorance today, in a continuous alleged becoming of development, born of the myth of progress of nineteenth-century memory, there is also a kind of conspiracy of silence.

For example, how many people know that there were so-called "cult objects" stored in the Baghdad museum that actually served the function of electric batteries?

How many people know that in a museum in Lima there are mummies of individuals two meters tall, with blond hair and braids like Vikings, and moreover dating back to pre-Columbian times ?

How many people know that the Romans had come as far as present-day Vietnam, which they called Chersoneso Aureo, and that the remains of a Roman port were found there?

How many people know that there is a fossilized human finger in the Creation Evidence Museum in Glenrose, Texas, found in a 100-million-year-old Cretaceous deposit ?

How many people know that the fossil footprint of a trilobite-crushing shoe, at least three hundred million years old, has been found in Utah ?

And to find ourselves closer to our own times, how many people know that during World War I soldiers were drugged with amphetamines before combat to keep them alert and alert? Logically,

when we read on some account of colonial wars that natives were sent by their leaders to fight drugged, we qualify them as ignorant and brutal savages.

Even now, living in what we might call an information age, the risks of losing the thread of knowledge are enormous. Censorship has changed, its modes of enforcement are different, but no less captious. At one time, books were few and it was easy to hoard them and burn them or put them on the index. Now censorship works in a more subtle way: there are so many books, it is practically impossible to be privy to all publications, often printed by small publishing houses with no possibility of adequate dissemination of their books, which thus remain in the hands of narrow circles of interested parties, who are unable to interact with the official academic world, the only authorized holder of the keys to culture and knowledge.

But there is also another form of implicit defense of the status quo : books are constantly coming out, due to authors perhaps in good faith, perhaps only interested in sensationalism harbinger of substantial revenues, who, using some controversial or at least unclear data, exploit a strand that we might call science fiction or even fantatheism. Thus we have a flood of texts on improbable Atlanteans, about the pyramids and their healing abilities, about gods who arrived on earth from distant galaxies aboard flying saucers, about various tribes of little green men with antennae, and you name it…

We are not exaggerating; to make sure of this, you only need to pop into any bookstore.

All data and information that is somehow inconvenient, either because it does not fit into the Schematismus latens of the official culture or because it is politically incorrect (recall what Julien Benda already stated in his "La trahison des clercs" back in 1927) is disdainfully rejected or surreptitiously concealed.

Back in 1979, Mary Leakey found several footprints, closely resembling those of human feet, in Laetoli, Tanzania, that were 3,700,000 years old. But according to current science, no humans could have existed at that time. To more or less solve the arduous dilemma, it was deduced that a species of ape-man, called Australopithecus, with feet similar to ours had existed in Africa at the

time. A perhaps not too elegant, but certainly practical ploy to solve a problem that was actually insoluble. An almost complete skeleton of Australopithecus, also dating back 3,700,000 years ago, was found in 1998 in South Africa, and its feet, absolutely ape-like, were completely different from those of homo sapiens. And where do we put the principle of non-contradiction? If at that time both beings with feet similar to ours and beings with extremities instead similar to those of apes were circulating, how could the question be resolved? One attempt at an explanation was that the footprints were left by twisting the feet in some way: extremely unconvincing. It would have been the same to assert that the footprints were those of a crippled monkey. But the fact could have only one plausible explanation: even then, monkeys and humans lived at the same time, genetically very close to each other. But this official science does not admit, does not enter into the schemes: so radio silence across the board.

Here is another shining example, which we found in "Forbidden Archaelogy": during the California Gold Rush in the late 1800s, miners found at Table Mountain many human skeletons, not unlike our own, in rock strata dating back to the Eocene, about 50 million years ago. This was absurd to academic science, so it was never discussed again, although an American geologist, J.D. Whitney, published through Harvard University, a copiously documented book. Currently, the artifacts are preserved in the California Museum of Natural History in Berkeley. However, they are no longer talked about. Instead of doing research to understand, it is kept silent, in our opinion maliciously.

We still add that in Mexico (Hueyatlaco) some archaeologists have found arrowheads and spearheads, therefore obvious human artifacts. According to geologists, they dated to about 300,000 years ago. Graduate archaeologists insisted: it was impossible! The artifact was there, though. So the date was moved, arbitrarily, to 20,000 years ago, thanks to a shell found 5 kilometers away! Only one archaeologist, Dr. Virginia Steen-McIntyre, argued that the antiquity of the finds was 300,000 years, resulting in losing her university professorship and becoming a pariah in the U.S. scientific environment.

And skeletons in strata dating back 5 million years have also been found in addition to - hear, hear - weapons and stone tools in strata dating back 30 million years. They are in Brussels, in the Royal Museum of Natural Sciences, in the Rutot collection. As it happens, though, they are not visible to the public. Metal spheres up to 2 centimeters in diameter bearing strange parallel grooves have been found in the Transvaal: there is no natural explanation for their origin, and they were found at a site having the respectable geological age of 2 billion years.

We believe that when confronted with unexplained facts, it is more honest to admit that there is no explanation, rather than to want to write them off (a scientific form of the ostrich attitude) in order to keep an old theory standing that is unanimously accepted for convenience and conformity.

Still, it must be acknowledged that after all, certain findings seem to give more credence to the Vedas than to our laurel-crowned scientists.

We made this digression to make it clear that all too often objective data are disregarded in academia because they are somehow inconvenient, and become fodder for fanciful "independent researchers," who very often exploit a certain aura of mystery and almost scandalous sensationalism to line their pockets, casting even greater discredit on real facts and honest research. As one journalist used to say, if a dog bites a man, that is not news, but if a man bites a dog, then yes the fact should be told on the front page in large print, and the newspaper sells. And if no man bites a dog, the news can always be made up.

That's how we saw a teeming of books, publications and documentaries about gods who came from space to colonize the earth, prophetic codes inserted into the Bible, digressions on the sociology of Atlantis, space invaders, thinking jellies, werewolf cockroaches and whatnot.

We will try in the next few pages to tell what we know for certain, what we have heard, what has been said. It will not always be easy to distinguish reality from apocryphal legends, but we can guarantee that this is the concise and honest result of research that

lasted many years, seeking out adequate information and documentation, and trying, as far as possible, to contact those who might know something and were also willing to report it to us.

We wanted to know what Ahnenerbe was, what it was about, what its fields of study were, how much science and how much esotericism had to do with it, check what its methodology of study was and whether anything of its research and methods still survives.

An exceedingly difficult search, as the Ahnenerbe archives were burned at the end of World War II in Waischenfeld and something, it seems little, is in the National Archive in Washington.

We will expose, in the first part of this book, the circumstances of the birth of Ahnenerbe, officially established in 1935 at the behest of Heinrich Himmler and Walter Darré, and its existence and research until 1945.

In the second part we will try to frame research that is heir in some way, in form and substance, to the Ahnenerbe methodology after the collapse of the Reich. We believe it is important that the Ahnenerbe's research methods were partly adopted, sometimes even unconsciously, by those who did not even suspect its existence. Finally, in the last part, we will discuss its esoteric aspect after the forced disappearance of National Socialism and its structures.

PART ONE

THE BIRTH

It was officially established on July 1, 1935, by decision of Heinrich Himmler, one of the most prominent hierarchs of the National Socialist Party and Reichsführer-SS. The name officially assigned was "Deutsches Ahnenerbe - Studiengesellschaft für Geistesurgeschichte ("German Ancestor Inheritance - Study Society for the Prehistory of the Spirit"), but it was known by the name Ahnenerbe (usually translated as "Ancestral Inheritance"). However, as early as 1928 its studies had been initiated by the Dutchman Hermann Wirth, who was interested in the study of Germanism and who in that year had published his book "Der Aufgang der Menscheit" ("The Rise of Mankind") in Jena, Germany, developing strands of study that had not yet been fully explored, such as the birth of the runic alphabet, the symbology of its signs, and the spread of the air race around the world.

Heinrich Himmler, born in 1900 into a bourgeois family, was educated according to the typically Prussian ideals of honor and militarism. It should not be forgotten that the unification of Germany was still a recent event, dating back to 1871. His godfather had been Prince Heinrich of Wittelsbach, the last heir of the royal family of Bavaria, from whom he received his name.

At the age of 17 he enlisted in the army, but after a year the war ended and he was demobilized and returned home, enrolling at the University of München, where in 1922 he received a degree in agronomy. At the university he had been a member of the Korps Apollo, one of several student associations that also engaged in fencing. He earned five wounds from it, a source of legitimate pride for him. In this connection we must clarify what we know from personal experience, and which the vast majority of people ignore, namely, that being a member of these student swordsmen's associations implies long training and considerable self-control. In fact, wounds are inflicted on the cheeks and one should not attempt to dodge the blow. To do so would be a demonstration of cowardice.

He was also a member of the Thule Gesellschaft and the Armanen League, which also wanted to develop agriculture through compulsory labor service. A number of people who would later become important in Hitler's Germany, such as Walter Darré, future Minister of Agriculture and Himmler's partner in the Ahnenerbe, and Rudolf Höss, future commandant of the Auschwitz concentration camp, were militant here.

The following year, driven probably by his nationalist upbringing and a desire to wear a military uniform again, he joined the National Socialist German Workers' Party (N.S.D.A.P.) and participated as a standard-bearer in the failed Munich putsch, the result of which was several deaths and a prison sentence for Adolf Hitler. A year later Hitler was released from prison and appointed Himmler, appreciating his loyalty, as deputy commander of the Schutz-Staffeln (commonly known as the SS), his personal bodyguard. The name is commonly translated as "Security Staffers," but we will add a curiosity for those who do not know German: the word Staffeln can be translated both Staffers and Steps (in the initiatory sense as well).

Just for future reference.

In 1929 he was appointed Reichsführer SS and began to reorganize them, following the National Socialist Weltanschauung. We know that he was very interested in Hindu spirituality, which he believed was airborne, preferred homeopathic medicine to traditional medicine, and that he had studied botany and natural sciences to no small degree-partly through his academic studies. In short, he was not just a chicken farmer, as is often said. He called himself, according to the Hindu definition, a kshatriya, that is, a warrior.

He was an educated man, very fussy and meticulous. His favorite readings include Hermann Hesse's Demian and Siddhartha (which prompted him to read Hindu sacred texts), as well as the works of Dietrich Eckart.

He had studied the sacred texts of India, particularly the "Bhagavad-Gita, " whose cyclical conceptions he shared with the four Yugas or Ages. According to Hinduism, appreciated by the

Reichsführer, we are living in the "Kali Yuga" (i.e., Hesiod's Iron Age), the dark age preceding the end of the world and the rebirth of a new world, which would begin with a "Satya Yuga" (for Hesiod the Golden Age, i.e., the age of Sat- urnus), meaning the Age of Being. He had also read the early works of Hans F.K. Günther, who as a philologist and anthropologist believed that he had identified the center of spread of the Indo-Aryan race in northern Europe. Günther had also been the teacher of Bruno Beger, who would later participate in the well-known expedition to Tibet.

It should also be mentioned how Himmler felt strongly about the traditions of medieval Germanic chivalry.

In his reorganization of the SS he had stipulated that in order to be admitted one had to prove with a certificate (basically a family tree) the purity of the family's race going back as far as 1750. And that a special office of the Ss organization, the RUSHA - Rasse und Siedlunghauptamt (Race and Appropriation Office) would study the anthropometric characteristics of the Aryan race.

There is only one official reference by Himmler to the Ahnenerbe, in a speech in January 1937, in which he spoke about the RUSHA. On this occasion Himmler stated that the RUSHA "is also charged with carrying out scientific research in close cooperation with the Ahnenerbe Institute." He added, "In Altchristenburg we discovered a fortress on an area of thirty iugers. (...) From a scientific and doctrinal point of view, our task is to study these things without falsifying them, in an objective way. The discoveries made by the Ahnenerbe Institute in Altchristenburg have revealed the existence of seven layers (...) All these things interest us, because they are of the utmost importance in our ideal and political struggle."

The level of scholars involved in Ahnenerbe studies was always high profile. We will mention first and foremost Franz Altheim, the great historian of religions, who was awarded the rank of Ehren SS ("SS ad honorem").

Born in Erscherscheim in 1898 and died in 1976, he received his doctorate from the University of Frankfurt am Main with a study on Die Komposition der Politik des Aristoteles. There he entered into relations with philologist Walther Friedrich Otto (who in 1933-34

had him publish Epochen der römischen Geschichte) and ethnologist Leo Frobenius. He taught at the universities of Halle, Berlin and Münster. Among the most significant works of his enormous scholarly output are Römische Religionsgeschichte, Berlin 1956 (final ed.), Niedergang der alten Welt, Frankfurt am Main 1952, Die Araber in der alten Welt, Berlin 1964.

But there was also a section in charge of research on traditional studies, which, according to French historian Brissaud, had an eminent collaborator in the person of Friedrich Hielscher, a friend of Swedish explorer Sven Hedin, of Karl Haushofer, by Wolfram Sievers, by Ernst Jünger and also by the Jew Martin Buber, the distinguished philosopher and Bible scholar who developed the culture of the Chassidic movement in Europe.

Hielscher was born in Guben in 1902, enlisted in the Frei Korps in 1919 and later obtained a law degree, then worked as a journalist and writer, becoming one of the intellectuals of German nationalism. In 1928 he became editor of the magazine Der Vormarsch in place of Jünger, and ten years later began publishing the magazine Das Reich, named after his treatise on the theology of empire, published in Berlin in 1931. A great friend of Ernst Jünger, he is referred to by the latter by the nickname "Bogo" in his short stories. In particular we will mention the book The Marble Cliffs, where Bogo's character appears at least equal, if not superior, to that of Kniebolo, who portrays Hitler himself. Bogo-Hielscher is described as a mysterious individual, who, when the war ends and the Third Reich is trailing, plays Bach on the organ and, in 1951, confides to Marc Augier, formerly a lieutenant in the SS Charlemagne Division and later a writer under the pseudonym Saint-Loup, that the secret of the Grail would be revealed fifty years after the end of the war: in Austria, in the Zillerthal glacier, a container would be found and everyone would realize that Hitler was right: the Soviet Union would break up. We know that at least one of these predictions certainly came true. He had been awarded three knighthoods. Royal Order of Hohenzollern, Order Pour le Mérite, and Maximilian Order for Science and the Arts.

Speaking of Hielscher, according to Ernst Schaefer he would be the guide for future times, because the idea would win where guns

had failed.

Also according to Brissaud, Friedrich Hielscher was among the first names on an Ahnenerbe list comprising more than a hundred people, which was presented at the Nuremberg trial . André Brissaud is known for having written about Nazism the book Hitler et l'ordre noir. Histoire secrète du national-socialisme, Librairie Académique Perrin, Paris 1969. Brissaud's book, while fairly well documented, also reports some of the fantasies that later Louis Pauwels and Jacques Berger's Morning of the Magicians bequeathed to that huge production of literature known as "magic" Nazism. We shall cite, as an example, Robert Faligot and Rémi Kauffer's Le marché du diable (Fayard, Paris 1995,), in which it is claimed that the Ahnenerbe expedition to Tibet had the primary purpose of initiating contact between the mythical occult masters of Tibet and the Thule Gesellscahaft, and again Peter Levenda's Unholy Alliance(1995), where magicians, sex, Ku Klux Klan and Scientology appear against the background of a Nazi conspiracy on a planetary scale.

The thesis has often been taken up, even in a more realistic form, however, attributing to the aforementioned expedition mainly the purpose of gathering material on the origins of the Indo-Aryan lineages. (cf. F. Jesi, Secret Germany, Feltrinelli, Milan 1992).
Returning to Hielscher, we note that he is one of the high-level Ahnenerbe collaborators who were not only "not hanged as 'war criminals' or bludgeoned to death in prisons in the concentration camps of the victors, but instead enjoyed a strange immunity, as if a magic circle had enveloped and protected them, even before the 'judges' at the Nuremberg trials," as asserted by Savitri Devi (India and Nazism, Edizioni all'insegna del Veltro, Parma 1979).

Also according to the aforementioned Brissaud, Hielscher, after testifying to unimportant details in the trial against Wolfram Sievers, allegedly obtained permission from the Allied Tribunal to assist Sievers himself, prior to execution, with an unknown religious rite about which much has been fantasized.

The activities of the Hermann Wirth Gesellschaft (Hermann Wirth Society), the forerunner of the Ahnenerbe, began as early as 1928 with the intention of disseminating and teaching the theories of Wirth, a Dutch scholar who believed he had found traces of the

remote past of the human race. In 1932, a research institute on spiritual prehistory was established in Mecklenburg, a German state at the time ruled by the Nazis. These are the antecedents of the institute.

In 1935 the Ahnenerbe Forschungs-und Lehrgemeinschaft (Association for the Research and Study of Ancestral Heritage) was officially born, based at Pücklerstrasse,16 in Berlin-Dahlem. Three were the founders-Heinrich Himmler, Walter Darré, and Hermann Wirth. Wirth had by then become a naturalized German, and Darré was a Volksdeutsch, that is, a German by descent, born, however, abroad. To be precise, he had been born in Argentina and had become Minister of Agriculture in Germany, having created the ideology of Blut und Bode (Blood and Soil), which saw the peasant as the prototype of the Nordic man.

The Ahnenerbe began as a private nonprofit association, but in fact it was an initiative conceived in SS Sicherheitdiest circles, which wanted a culture more aligned with the regime and removed from the control of the university barons, whose consociative attitude was deplored.

It initially received contributions from the Ministry of Agriculture, thanks to Darré's position, but by 1936 Himmler had taken virtually total control of the association, which in 1940 was absorbed completely by the SS. However, even before incorporation all the scholars working there were full or honorary members of the SS.

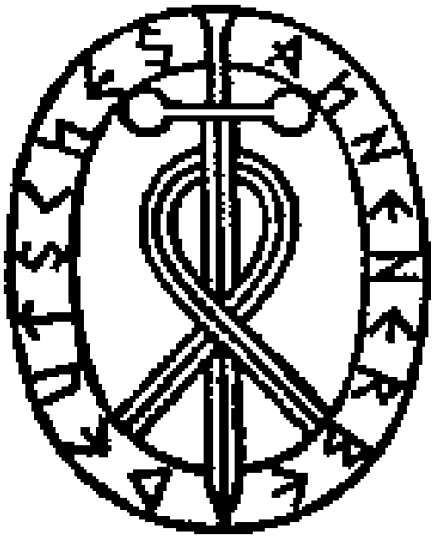
For example Wolfram Sievers, about whom we will later try to learn more, was Reichsgeschäftsführer of the Ahnenerbe from 1935, and became SS- Obersturmführer (the equivalent of lieutenant) in 1937 and SS-Standartenführer (Colonel) at the end of the war. From the 'beginning, relations between the association and the SS were evidently very close, not least because of the fact that the association was intended to systematically reformulate Germanic culture, which was destined to replace Christianity after the victorious end of the war. Himmler's intentions were clear: to set the future dominant culture of the new world order, with interdisciplinary relations between the different branches of knowledge, giving a prominent place to the Germanic ancestral heritage. However, the

direction of the Ahnenerbe was always scientific with a pragmatic methodology, differentiating itself, at least officially, from the occultist and magical visions of the Thule Gesellschaft.

The Ahnenerbe devoted itself to the study of genetics according to Mendel's schemes, analyzed Darwinist theories, and wanted to go deeper into biology. To do so, it was not content with theoretical studies, nor with initiating publications and books, but wanted to do experimental research and organize expeditions of some significance. The head of administration was, as mentioned above, Wolfram Sievers, assisted by Dr. Herman Reischle. In 1937, Dr. Walter Wüst, former dean of the University of München, joined the Ahnenerbe, who later replaced Wirth as an intellectual inspiration, bringing many intellectuals closer to the association because of his solid academic reputation. Wüst submitted his resignation in 1943, but this did not save him from the death penalty imposed on him in the Nuremberg Trials, later commuted to imprisonment.

Economic means, after beginnings funded by the Ministry of Agriculture, were provided mainly by the Forschungsgemeinschaft, Germany's central research funding organization, which promoted research at universities and all other research centers in Germany. Public funds, funding from big industry and personal contributions were also used. An important source of funding also derived from 50 percent of the proceeds from the sale of the Zoibl disc, an item to be compulsorily fixed on bicycle wheels to make them visible at night.

The association had its own publishing house in Dahlem, on the outskirts of Berlin, which published various works with the aim of reviving Germanic traditions. There was a monthly journal, Germanien, two genealogy journals, Das Sippenzeichen and Zeitschrift für Namenforschung, and many monographs. On January 1, 1942, the association was attached to Himmler's personal staff and officially became part of the SS. In August 1943 the headquarters of the Ahnenerbe was moved to Waischenfeld, Franconia, until April 1945, when the town was occupied by American troops, before whose arrival a large number of papers were destroyed.



THE ORGANIZATION

The association carried out its activities through a variable number of sections, which grew to fifty-one, called institutes, which worked on more than a hundred projects. The number of people in each institute varied, depending on the projects being worked on, ranging from less than a dozen people to much larger quantities for archaeological and anthropological expeditions.

An institute devoted itself to the study of runes (by the way, it is recalled that Ahnenerbe 's symbol was the Odal rune, the rune of life) under the direction of Hermann Wirth himself until 1937, when he left the Association. The runes, which also have a symbolic as well as an alphabetical value, appeared as clear signs of an ancient Germanic cultural heritage: their presence in Northern Europe, Russia, Iceland, and the Pyrenees was evidence of the presence of Germanic peoples in an extremely wide geographical area, validating the Blut und Boden theory.

Another institute dealt with the study of Sanskrit, a specialized subject of Professor Wüst, a distinguished academic, who directed its work.

Germanic archaeology was the focus of another institute, which organized archaeological expeditions to Paderborn, the Externsteine, Detmold and Haithabu on the Danish border.

Mention should be made of the Externsteine, a complex of giant boulders worked by man in prehistoric times, where Ygdrasil, the sacred ash tree of Germanic tradition, would have stood and where the ancient Germans would have performed their religious ceremonies. Their descendants, the Saxons, had resisted the claims of Charlemagne, who wanted to convert them to Christianity, and were therefore massacred en masse, while the sacred ash tree was uprooted. The Externsteine are located right next to Wewelsburg, the castle Himmler wanted as the society's headquarters.

Also during World War II, archaeological expeditions had been made to Russia, Bulgaria, Greece, Romania and North Africa.

Directed archaeological excavations were conducted to learn more about the civilization of wood, recalling that in Greek temples the colonnade in front of the pronaos found its origin precisely in columns originally made from large tree trunks.

The best-known expedition is the one to Tibet, carried out on the inspiration of the explorations in Central Asia by the famous Swedish explorer Sven Hedin, who by the 1940s was in his seventies, and kept in constant contact with Ernst Schäfer, director of the Sven Hedin Institute for Research in Central Asia, founded in Munich in 1943.

An institute was also set up to study the Edda (the Norse mythological poem, put down in writing by the Icelandic scalk Snorri, which Himmler considered almost a sacred text) and Iceland, which was considered the mythical Thule, a center of irradiation of the Germanic race into the world. An expedition was to be conducted there in 1938, but lacked Icelandic currency because of the Reichsbanks restrictions on foreign currencies. They also lacked Icelandic authorization for excavations, and then in 1941 the United States and England invaded Iceland, where they established a military base against Germany.

Music was also researched by a specialized institute, which collected diverse texts from folk music to Gregorian chant. Music was also recorded in Finland, the Färoer Islands, and South Tyrol (Süd Tirol). Musical instruments from the Bronze Age were also studied and reproduced.

Hans Hörbiger's Welteislehre was also studied by an institute, headed by Dr. Hans Robert Scultetus. This was the well-known theory that several moons would have succeeded each other in the past around our planet and their approach to the earth would have caused the earth 's axis to shift, resulting in disastrous cataclysms, alternation of ice ages, annihilation of life and succession of different human races on earth.

An institute for scientific research for military purposes, funded by the Wehrmacht and Waffen-SS, was also established as early as the war. The institute did experiments using human guinea pigs provided by German concentration camps (KZ-Lager).

According to our knowledge, Prof. Hirt, who will be discussed later, had collected about a hundred skeletons, assisted by ethnologists who had been in Tibet in 1939. Sievers had also provided guinea pigs for nuclear experiments carried out in Thuringia shortly before the end of the war (Rainer Karlsch, Hitlers Bombe, Lindau Verlag Anstalt, 2006). Experimental studies using hallucinogens and mescaline were also done. Dr. Sigmund Rascher, Haupsturmführer-SS and medical officer of the Luftwaffe, worked at this institute and devoted himself at Dachau to freezing experiments in the low-pressure chambers and the subsequent attempt to restore body temperature with hot water and sexual practices, in this case using prostitutes from the Ravensbrück concentration camp. It seems that many such experiments were successful. This same doctor had developed the system of cyanide capsules used by SS men in order not to be captured alive. One of these capsules was the one found on Himmler himself when he was searched by the British who had captured him. In this connection we would like to bring some clarification, habitually overlooked by historians, on the last hours of the Reichsführer-SS's life: blocked by a British patrol on May 21, 1945, he was identified as recently as May 23; he asked to speak to some high-ranking official, wanting to deliver a letter (which then curiously disappeared) to Marshal Montgomery. Upon being searched, his vial of cyanide was seized. After being interrogated and eating a sandwich he was assassinated, on Churchill's direct instructions, to prevent him from revealing his contacts with the British (on the German side Walter Schellenberg and on the Allied side Count Bernadotte, Sweden's emissary) since 1944 for a possible separate peace. False information had also been spread that he had offered to betray Hitler, who was instead perfectly aware of informal contacts with the enemy. It also turns out that the corpse had a fractured nose. It was later reported that he had a second vial of poison concealed in his mouth. But then how could he have safely eaten the sandwich?

For those who doubt this version, we would like to reiterate that evidentiary documentation has been found in the British archives. If anyone is interested in verifying and investigating further, we suggest searching the London Public Record Office for documents HW.1/3196, PRO FO 800 file 868, PRO file WO/285/12 and PRO

file HS8/944. This matter has also been confirmed to us by fidedign source as confidentially reported by Himmler's own sister to a family friend.

But back to our theme, seeing the different activities of the Ahnenerbe. Studies were also conducted on the Celts, researching ancient folk traditions. The association also devoted itself to the restoration of Wewelsburg Castle, which would become the center of the Black Order.

As mentioned, it had the primary task of carrying out research on the Aryan spirit, preserving and strengthening folk traditions, and spreading traditional Germanic culture among the population. Thus several ancient monuments were restored. In this connection we will mention a curiosity: the ancient Syaronova synagogue in Prague, dating back to the 13th century, was also preserved and restored, where, according to medieval Jewish legends, the golem fabricated by Rabbi Jehuda Löw ben Bezalel is said to be hidden.

One of the purposes of the association, during the war, was also the political and cultural mission, in the Nordic home countries subject to German occupation, to propagandize and revive the German culture of the New Order and consequently recruit volunteers for the Waffen-SS.

The association's deep interest in Germanic history and prehistory also created conflicts with others interested in the same topics who were considered rivals and competitors. These rivals include the philosopher Alfred Rosenberg, already at odds with Wirth before the creation of Ahnenerbe.

But of note is the fact that within the association there was also a clash between the group of scientists working there and Karl Maria Wiligut, known as Weisthor, head of the department of prehistory and ancient history at RUSHA, with whom they were obliged to cooperate, however, because of his close relationship with Himmler. However, the Ahnenerbe scientists always considered Wiligut a charlatan. Thus a strange dichotomy is revealed within him, between experimental studies and perhaps not always orthodox science on the one hand, and mystical and esoteric conceptions on the other. Yet somehow the two areas of knowledge and research were

intertwined.

As we have said, the Ahnenerbe grew to include fifty-one sections, which applied to a wide variety of study disciplines, from geography to magic, anthropology to astronomy, botany to herbalism, archaeology to folk traditions, sociology to occultism, ethnography to legends and sacred geography, and so on. Of course, the field that most attracted the public's curiosity was occultism. Yet this was a different form of occultism from that on which the interest of the general public converges. We should perhaps speak, with more propriety of language, of the recovery of ancient European traditions. It seems that in this area the Italian baron Julius Evola also lent his external collaboration. But here we would slip too easily into another field, the initiatory field, which is certainly fascinating, but too complex to go into here.

The Ahnenerbe had been conducting specific archaeological, geophysical and anthropological research in the most diverse and far-flung places on earth: the Amazon, Africa, the Gobi Desert between China and Mongolia, Antarctica, looking for - it is said - mysterious places, such as the mythical city of Shamballa, capital of the underground kingdom of Agartha and residence of the King of the World.

According to some information, the importance attached to the Society's research was such that even scholars of Jewish origin had access to it. As mentioned above, it was completely autonomous until it came under the direct control of the SS.

Its official purposes were:

1. Conduct research on the spread and influence of Germanic history and culture around the world
2. Recover the ancient cultural and folk traditions of the German people, providing for their reintegration into every environment of the Reich.

But he was also involved in the search for special objects, such as the Holy Grail, the Spear of Longinus, and the Templar treasure, allegedly sources of special powers.

Thus was recovered the mythical spear, with which the Roman Centurion Longinus allegedly pierced the side of Jesus, nailed to the cross. This weapon was kept in Vienna, in the imperial palace of Hofburg, and had belonged to Charlemagne and Henry the Slayer.

During his youthful years in Vienna, when he was a bohemian painter who scraped together some money by selling his own small paintings and watercolors, Hitler often paused to admire this spear, which was on public display. After the Anschluss, Austria's accession to the German Reich, voted in by an overwhelming majority of Austrians, the spear was moved to Nuremberg, where it had been kept until 1796.

The company also became interested in researching the well-known crystal skulls, found all over the world, from South America to China, whose origin and especially how it was possible to create them in the most diverse glassy materials with such perfection is still unknown to this day.

Ahnenerbe scholars also traveled to Ethiopia, then part of Italian East Africa, in search of the Ark of the Covenant, about whose presence there is still rumored.

But perhaps the search best known to the general public was the search for the Holy Grail, which was taken up by Otto Rahn, whom we shall meet further on. After his untimely death, it was rumored that the search would continue even during the latter stages of World War II.

According to such rumors, the search took place in the south of France, near the ruins of the fortress of Montségur, the last bastion of the Cathars massacred by Catholic troops according to the pious instructions mistakenly attributed to the pope: "Kill them all, God will recognize his own."

Apparently the results of the research would be transmitted to Berlin. That is all that was said.

Near Montségur lies the village of Oradour-sur-Glane, which was the target of a massive reprisal by a column of Panzer-SS , which killed most of the population. The creators of legends claim ignorance of the causes, making naïve readers imagine who knows

what occult and Mephistophelean magical background. Instead, there are detailed accounts, both from the German side and from the Maquis, albeit conflicting with each other, that make it clear how it was combat and reprisal. Of course, the two accounts contrast in placing responsibility for the deaths on the other side,
The Allies, in the context of total war, initiated a series of heavy bombing raids on Germany, consequently in 1943 the Ahnenerbe archives were moved to Waischenfeld, Franconia, where they remained until almost the end of the conflict. In the face of advancing Allied troops, the archives were totally destroyed. Or maybe not.

Ahnenerbe leaders were partly tried in the Nuremberg trial. In particular Wolfram Sievers was sentenced to death, as was Rudolf Brandt. Both were hanged.

Instead, Bruno Beger, who had participated in the Tibet expedition, was sentenced to three years in prison on charges of complicity in murder.

Among the Nuremberg testimonies, we will mention that of Walter Schellenberg, head of the SD, who reported witnessing a strange ceremony at a trial of a Wehrmacht general. In the room next to the one in which the interrogation was taking place twelve SS officers were sitting in a circle, absorbed in concentration to somehow enter the mind of the suspect and read the truth into it. In short, a kind of meditation for telepathic purposes or something like the later psychotronic experiments done in the USSR or the telepathy and mindcontrol experiments developed in the US. We know that the structure of the SS had several points of contact with that of the Jesuits, at whom Himmler had studied in his youth. And it is well known that the Jesuits had developed their own system of meditation and contemplation.

In the structure of the SS, in addition to meditation exercises, we recognize forms of initiation reminiscent of the patterns of the Society of Jesus, as described in the "Vera acta gesuitica," a 1700 text attributed to a former Jesuit (evidently repentants are not a modern invention), which revealed occult details of the Society's leaders. They had always shown much interest in geomancy, astrology and what were once called magical sciences or arts. And it certainly seems that

the SS followed the same path. On the other hand, all esoteric and initiatory associations have, by structural necessity, consimilar forms, with an inner circle and several concentric outer circles, which the miste must travel to get to the center or at any rate as far as his personal possibilities will allow him to go.

The SS candidate's cursus honorum was chronologically defined like that of a religious or military order: on November 9, after reaching the age of 18, he was admitted as an aspirant, and on the following January 30 he became a cadet; only on April 20, Hitler's genetliac and a German national holiday, did he become an SS.

Just as in the Middle Ages knights received their swords at the moment of investiture, so the SS received their dagger, on the blade of which was engraved the SS motto: "Meine Ehre heisst Treue" (My honor is called loyalty). In Himmler's inner circle were the twelve hierarchs, senior SS officers, who met in Wewelsburg Castle, chosen, like Castel del Monte in Italy (built by Emperor Frederick II), perhaps also through geomantic research. That was the center of the SS universe, of the new world order, militarily as well as esoteric-religiously. In March 1945 Wewlsburg was occupied by the American troops of the 3rd Division, but the castle had already been half-destroyed and burned, in the course of the fierce defense of the Panzerbrigade Westfalen and the Hitlerjugend. During the fierce battle Gen. Maurice Rose died, as a result about a hundred German soldiers, who had eventually surrendered, were killed in retaliation by the Americans, in defiance of the laws of war, the Geneva Convention and the treatment provided for prisoners. The castle was looted of all its treasures. They remained only 30,000 volumes that dealt with the history of Aryan peoples, archaeology and ancient civilizations that had disappeared. The books, then as always, were of no interest to anyone, having no immediate economic value.

The musical traditions of the Nordic race had also been studied at Wewelsburg, experimenting with copies of ancient Germanic instruments. It would seem, as from the meditation exercise already mentioned, that they sought control of the will, what was later called mind control in the never officially declared research done in the United States. Rumor has it that among the papers that survived the destruction of the castle was a pagan calendar with

descriptions of related liturgies, the writing of which is said to have been attributed to Weisthor, who officiated as a kind of high priest of Nazism, celebrating the marriages of the SS and the equivalent of the baptism of their children.

Some even went so far as to claim that the oceanic gatherings called by Hitler were successful because the initiates of the black order forced the will of the entire audience with their own mental practices. Or that Hitler was a black magician endowed with evil and occult powers. But this really seems to be one of many legends. In fact, although it has been said very often that Dietrich Eckart had taught Hitler mind control techniques developed by the Thule Society, there is no concrete evidence of this fact.

However, it must be said that everyone who met Hitler confirmed one fact: he had a magnetic, extremely charismatic personality.

THE MAGICIAN: KARL MARIA WILIGUT

Who was Karl Maria Wiligut, known as Weisthor? Born in Vienna in 1866, we know that he had a great influence on the neo-paganism that had spread in Germany, but what can we say about his life? First of all, it should be remembered that knowledge of the true German Ariosophical roots in the early 1900s is extremely controversial.

Wiligut is a truly mysterious personality and also much mistreated by historians. Yet he is a highly respected person in political, social and esoteric circles of the time. He had begun his military career at a very young age, entering the Kadettenschule in Breitensee, Vienna, at 13; by 17 he was already enlisted in an infantry regiment, and at only 22 he was promoted to lieutenant, earning the esteem of his superiors and comrades-in-arms. A man of exquisitely chivalrous manners, an excellent fencer and an expert horseman, he possessed a truly encyclopedic culture: it is therefore not surprising that in his military life he went from promotion to promotion.

During World War I he was decorated for his heroism on the Russian front and became a colonel in 1917. At the end of the war, with the collapse of the Habsburg empire, he was demobilized in 1919 with a military record that was anything but despicable.

He had earned several decorations: Military Cross of Merit Class III with Oak Leaves and Swords, Bronze Medal of Merit, Karl Truppenkreuz, Long Service Cross for Officers, Military Medal for Crown Jubilee 1898, Military Cross for Crown Jubilee 1908, Black Shield for Wounded in Combat, Landesorden. He came into contact with a number of important esoteric and nationalist associations, such as the Edda Gesellschaft of Gorsleben and the Ordo Novi Templi of Abbot Lanz von Liebenfels; in the archives of the latter an information sheet on him was found, in which he is described as "a man of martial appearance, who proves himself the bearer of a secret line of German royalty" due to his ancestral wisdom. He also appears to have been in contact with the Vril Lodge in Berlin and Aleister Crowley in London. He has also been credited with the creation of

the SS ring and a number of other initiatory ornaments and friezes.
In 1903 he had published, under the pseudonym Lobesam, his first book: Seyfrieds Runen, a poem in honor of King Seyfried of Rabenstein, whose domains bordered the territories of the present-day Czech Republic. Another book had followed in 1908: Neun Gebote Gots, inspired by ancient Germanic cults. After World War I he founded a newspaper, Der Eiserne Besen, which was decidedly anti-Christian, anti- Masonic and anti-Jewish.

In 1907 he had married Malwine Leuts von Teuringen, by whom he had two daughters, one of whom was born together with a twin, who died prematurely. This tragedy affected him deeply, partly because he had no son to whom he could pass on his secret knowledge. He thus began to gradually distance himself from his wife. In 1924, while at a café in Salzburg with friends, an ambulance arrived in which he was dragged to be committed to an asylum. His wife wanted to separate from him and had accused him of being schizophrenic and megalomaniacal, as well as violent, and of attempting to kill her and having occult delusions.

In 1927, after almost three years, he finally left the 'phrenological institute and began writing the mysterious "Halgarita Sprüche," or Halgarita Sayings. These were verses written in an unknown and magical language, which Weisthor claimed was an ancestral language of the ancient Germans. He told of having learned them by heart even as a child, having heard them from his father.
In 1932 he moved to Germany, to Munich, always maintaining contact with esoteric circles. The following year he met Himmler at a conference on Nordic science, and soon became, under the pseudonym Karl Maria Weisthor, head of the department of prehistory and ancient history, created for him within the Rasse- und Siedlungshauptamt (RuSHA) of the SS.

In 1934 he was quickly promoted to Standartenführer (Colonel) and Oberführer (Brigadier General). The following year he moved to Berlin as a member of Himmler's personal staff with the rank of Brigadeführer (Brigadier General) and worked together with Karl Wolff. It was during this period that he drew up his plans for the reconstruction of Wewelsburg Castle as the center of the world, where various rituals he introduced could be celebrated. These

included a kind of baptism for the children of the SS, including Karl Wolff's son, whose godparents were Renhard Heydrich and Karl Diebitsch. The castle was said to have been built at the time of the invasion of the Huns, and to have indicated the point from which the force that would stop the Bolshevik and Mongol hordes from the east would depart. In the Quedlinburg crypt, in 1938, during a pagan-inspired, esoteric ritual directed by Himmler, the Reichsführer swore on the tomb of Henry the Birdman to continue his work, fighting against the threat from the east and bringing the Reich 's frontiers to the east.

Wiligut claimed to belong to German mystic masters dating back to the remotest prehistory, with the power to recall, thanks to a genetic memory, facts and events from thousands of years earlier. This kind of genetic memory appears to be a concept from Jungian psychology, whereby memories pass from generation to generation as part of the collective unconscious, as collections of experiences belonging to a hereditary line. This view is currently rejected by most psychologists. Yet there are examples deduced from animals as well as experiments on humans of hypnotic regression to past lives that make one think. The idea that our memories are stored in genes is rather recent as well as controversial. It was accepted after experiments by Canadian neurologist Wilder Penfield in the 1950s. However, many neuroscientists continue to believe that old memories are produced by the brain by creating connections, called synapses, that can recreate specific brain activities, i.e., memories. The problem with this model is that these connections are stable and permanent, whereas the brain is not, as these synapses are replaced by new ones continuously within a few weeks. So where do memories go? Some neurobiologists argue that somehow the brain retains a memory of each neural cell to structurally restore neurons. Ultimately, the science is still insufficient to explain how exactly memory works.
In 1936 Wiligut participated in an Ahnenerbe expedition to the Schwarzwald, searching for ancient artifacts. Weisthor identified Schloss Eberstein, in the Murg Valley, as a center of the Irminist religion, inspired by the cult of Yrminsul, the sacred ash tree of the ancient Germans. His various identifications of sacred places should be mentioned: Einum as a spiritual center, Bodenburg as a center of power, Engelade and Ebergotzen as points of strength, Calefeld as the point of Baldur, and so on.

But what would this Irminist religion of his be? It would be the very ancient ancestral religion, later supplanted by the Wotanism celebrated instead by another esotericist, Guido von List. As we have seen, Wiligut contributed in no small measure to the development of Wewelsburg as a religious center of the SS, including in the role of hierophant in the marriage ceremonies of the Black Order. Among other things, he is credited with the design of the Totenkopfring, the silver ring that Himmler gave to a select few every year on April 20, on the occasion of the Führer's genetliac and the German national holiday. When a wearer of this ring died, the jewel was brought back to Wewelsburg for safekeeping. At the end of the war the rings kept in the castle were buried in a cave, the entrance to which was blown up. They have never been found.

And he also designed Himmler's Great Chair, adorned with runic motifs, which perhaps should have been part of a group of 12 chairs intended for the Wewelsburg crypt. There was bad blood between him and Wirth, who had a much more scientific attitude. It is said that in 1938 Karl Wolff, number two in the SS, met Wiligut's wife, thus learning of his internment in a psychiatric clinic, and this news is said to have embarrassed Himmler. However, by 1939 Weisthor was over seventy years old and passed into retirement. He lived the last years of his life in Austria, in a home for retired officers on Wörthersee. When the war ended, the Allies deported him to a prison camp, then he was allowed to return to Salzburg, but he preferred to go to Arolsen, to the home of an old friend, where he died in early 1946.

But let's return to his esoteric beliefs: he claimed-among other things-that the Bible was originally written in an ancient Germanic idiom and that it adhered to the principles of Irminism, in opposition to Wotanism. We will not go too far into this area, which would take too much time and space. We will only report that according to him the beginning of Germanic culture dated back to 228,000 b.c., a time when the earth had three suns and was inhabited by giants and other mythical creatures. Irminism appeared around 12,500 b.c., as the religion of all Norse peoples, until it was ousted by Wotanism in 1,200 b.c. Irminism shifted and chose its religious center in the Externsteines, which were occupied by the Wotanists in 460 a.d.

Weisthor's family would have had a part in this, the name Wiligut being derived from Ueiskunings (ice kings) as they were descended from the 'union of the Asi (Aesir) with the Vani (Vanir). They would have remained faithful to the cult of Irminsul and founded the city of Vilna as the capital of their kingdom.

Some (few) of his texts kept in Wewelsburg have come down to us. Since these are writings reserved for a very small inner circle, their meaning is not always clear. Perhaps, according to some experts such as Stephen E. Flowers, their purpose was to act as concentration formulas, almost a kind of mantra, to awaken an ancestral memory. The following document dates from 1935 and belonged to the Reichsführer's personal archive:

Die neun Gebote Gôts

1) Gôt is All Einheit !
2) Gôt ist "Geist und Stoff," die Zweiheit. Sie bringt Zwiespalt, und ist doch Einheit und Reinheit....
3) Gôt ist Dreiheit : Geist, Kraft und Stoff. Gôt = Geist, Gôt = Ur, Gôt = Sein, oder Sun = Licht und Werk, die Zweiheit.
4) Ewiglich ist Gôt als Zeit, Raum, Kraft und Stoff in seinem Kreislaufe.
5) Gôt ist Ursache und Wirkung. Aus Gôt fliesst darum Recht, Macht, Pflicht, Glück.
6) Gôt ist ewigliche Zeugung . Gôts Geist und Stoff, Kraft und Licht, sind dessen Träger.
7) Gôt -Jenseits vom Begriffe Gut und Böse - ist Träger der sieben Menschheitsepochen.
8) Waltung im Kreislauf durch Ursache und Wirkung trägt die Hohe: die heimliche Acht.
9) Gôt ist Anfang ohne Ende . Das Al. Er ist Vollendung im Nichts und doch Al in 3 mal 3 facher Erkenntnis aller Dinge. Er schliesset den Kreis zur N-Jul zum N i c h t s aus dem Bewusstsein zum Umbewussten damit dieses wieder bewusst zu werden vermag.

The original spelling has been respected, even though Gôt does not correspond to any current German word, approaching Gott (God); however, we do not know exactly what Weisthor was referring to; it would seem that rather than a personal god, such as that of the

Judeo-Christian tradition, he wanted to refer to a primordial cosmic force underlying creation and race.

Here is the translation:

The nine commandments of Gôt

1) Gôt is all Unity !
2) Gôt is "Spirit and Matter," the Dyad. It carries duality, and is unity and purity without end.
3) Gôt is the Triad. Spirit, Force and Matter. Gôt Spirit, Gôt Origin, Gôt Being, or Light of the awakening Sun, the Dyad.
4) Gôt is Eternal . Like Time, Space, Force in their cycle of becoming [the wheel of Samsara]?
5) Gôt is cause and effect. In this way, proceeding from Gôt flows power, right, purity and happiness.
6) Gôt is generating eternally. The matter, force and spirit of which Gôt is the bearer.
7) Gôt-beyond the concepts of good and evil-is who determines the seven epochs of humanity.
8) Authority, in the cycle of becoming, through cause and effect, brings higher : secret attention.
9) Gôt is beginning without end. The All. It is Perfection in Nothingness, and as the Whole, in three times three realizations of all things. It completes the Circle in N-Yule to Nothingness, out of consciousness to unconsciousness, so that it can be conscious again.

Here instead, from the Halgarita Sprüche, a magic formula, in ancient Germanic:

Phal Ende Wodan, vuolen si holza, da wart demo Balders, thu biguolen sinthgurt, sunna era suistir, thu biguolen Wodan so he wola conda sose bevrenki sose bluotvrenke sose lidvrenki ben zi bena bluot zi bluoda lid zi geliden sose gelimida sin.

Weisthor always remembered the value of the Runes, preserved through different eras, witnesses of Nordic culture and bearers of destiny and victory through times and worlds. When Matter prevailed over Spirit, the innermost meaning of the Runes remained silent, a treasure without language, and the Numbers were used as a quantity, primal worship became demonic, the gods and

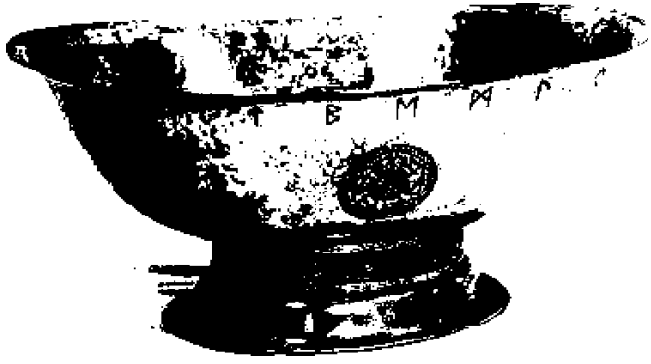
noble ancestors at the origin of the lineage were reviled: the Asians and the Vans. Women's honor was trampled upon, their clothes became sinful.

It almost sounds like a free version of the Hindu laws of Manu....

The following epitaph was written on Weisthor's grave in Arolsen:

UNSER LEBEN GEHT DAHIN WIE EIN GESCHWÄTZ
(Our life passed as a meaningless talk).

This is perhaps the last message of the Wizard, left on the tombstone, over whose interpretation looms, as always, mystery.



THE SACRED RELICS

Three were the sacred objects most coveted by all initiatory societies: the Spear of Longinus, the Holy Grail and the Ark of the Covenant. It is said that between 1935 and 1945 research teams, funded by the Ahnenerbe, moved around the world looking for these relics.

The Spear, according to rumors and legends, would have conferred power of dominion on those who possessed it. It had belonged to important historical figures, such as Emperor Constantine and Charlemagne, founders of the Roman Empire and the Holy Roman Empire, respectively. Why should it not have also propitiated the thousand-year Reich dreamed of by Hitler?

So the weapon of the Roman legionary Longinus could really have seemed most important in the eyes of the Führer, then 20 years old, since he had seen it in the Schatzkammer of the Hofburg Museum. The visit to the Habsburg treasury had deeply affected the young watercolorist, and the relic remained in his thoughts, perhaps more for its symbolic value than for its supposed magical powers.
After the Anschluss of 1938, when Austria, annexed by Germany, became the Ostmark, Hitler wanted the spear to return to its former home, the Nuremberg Cathedral, which thus became a shrine of National Socialism, and the Holy Spear became a veritable object of worship and veneration.

But there were two other objects that interested the metaphysical circles of the Third Reich: the Holy Grail and the Ark of the Covenant. It seems that the people charged with researching these two mythical objects, coveted by all occult science researchers, were basically two: Otto Rahn and Otto Skorzeny, both SS officers. The latter became famous for leading the operation to free Benito Mussolini from his imprisonment at Campo Imperatore on the Gran Sasso, as well as for organizing the operation to thwart the American advance in the Malmédy area.

It is very difficult to say how much truth there is in all these accounts, which sometimes seem to be the product of the elaboration of legends. American Colonel Howard Buechner, who had revealed after 40 years of silence that American troops who had arrived at Dachau had massacred more than 500 SS prisoners, claimed in his book "The Emerald Bowl-The Golden Ark," that Skorzeny would find the Grail, which was then sent to Germany, where it would be commandeered by the Americans. The search would have been done mainly in France, in the area where the Cathar heresy had spread many centuries earlier. History and legend are inextricably intertwined, perhaps too many inferences and fantasies devoid of any basis.

While Skorzeny did not leave many accounts of his activities in these areas, Otto Rahn wrote about them after he visited Montségur for the first time, touring the castle ruins, in 1929 with the philosopher Alfred Rosenberg. He noted his travel impressions in a diary, the contents of which he later reported in two books written and published in Germany. But the search for the Grail also could not overlook the 'ancient secret kept by the three perfected ones who, according to ancient oral traditions, allegedly fled Montségur at night with the holy relic. The year was 1244, practically 700 years before the collapse of the Third Reich. A detail to hold in due consideration, as will be seen. All or most historians believe that Rahn had come to know something of the secret of the Grail, but they do not coincide in determining what it might have been and how dangerous this knowledge might have been to the point of leading him to an untimely death. Shining through his books is a deep admiration for the Cathars who had fought heroically against the invasion and meddling of the church of Rome, while the Aryan race appeared to be the sole repository of the legacy of wisdom and mysticism of the civilization of Atlantis.

It is known that in a number of communications directed to Reichsführer-SS, Otto Rahn is said to have informed him that he was very close to the discovery of an important secret, the nature of which, however, he apparently did not make anyone aware of, at least apparently. In March 1939 Rahn mysteriously disappeared in the Swiss Alps and his body was never found. He was said to have allowed himself to freeze to death, like the warrior-troubadour

Bertrand de Born, or like the perfect Cathars, who allowed themselves to die of starvation in order to leave a world dominated, according to their beliefs, by an evil demiurge creator of matter. The rumors that he was killed by the SS themselves because he would not reveal such a secret would have no logical basis, since one exhaustively interrogates the keeper of a secret, one does not kill him. But such rumors respond to the logical disinformation and propaganda campaign run by the Allies. Indeed, after his death the search continued: in June 1944, when Germany's power was already declining, Panzerdivision Das Reich arrived in Montségur AND, according to reports, there was a terrible massacre of civilians in that area, in the small village of Oradour-sur- Glane, sometimes attributed, with excess of imagination, to a desire to avenge the Cathars. But we have already seen that it was an operation of war, although responsibility is as usual dribbled between the two factions.

We continue to investigate, to the extent possible, esoteric research conducted abroad. In 1941, while the Africa Korps was being deployed in North Africa to counter British troops, Generalmajor Neumann-Sylkow and von Ravenstein, another senior officer, traveled to Africa on a secret mission: to check whether, inside the pyramid of Kheops there was a secret room, never discovered, where the Book of Thoth, supposedly containing the lost knowledge of the civilization of Atlantis, was hidden.

Recall that such a hypothesis was aired some 30 years ago by an Italian scholar, Mario Pincherle, who glimpsed inside the great pyramid a very ancient granite tower, the Zed, of antediluvian origin. In 1993 a German archaeological expedition had discovered, using a small robot, an inner corridor that ended in front of a granite door. The expedition was expelled by Egyptian authorities. It is not known whether the door was opened or not. Meanwhile, the pyramids area is virtually off limits to foreign archaeologists. And some "independent researchers" (Graham Hancock, John West and Robert Bauvall) believe that there are secret rooms under the Kheops pyramid containing ancient information that would prove an Atlantean origin. Delusional fantasies or worthy hypotheses? We don't know.

One piece of information that makes us uncomfortable: the so-called Kheops sarcophagus would have the same measurements (89

inches long, 38.7 inches wide, and 41.2 inches high) as the Ark Of the Covenant. Maybe it is a coincidence. We always have a hard time believing this kind of randomness.

WEWELSBURG
CHATEAU MERVEIL

We have mentioned Wewelsburg Castle as the headquarters of SS esotericism. It is a strange fortress with an arrow-shaped plan, the unusual structure of which can have two explanations: the first, the simplest, justifies this shape by the natural shape of the rocks on which the foundations of the castle were laid; the second wants to interpret it as an indication of the direction in which it was to go. The direction was south-north, with the arrowhead pointing precisely to the north. An eccentricity, considering that the current directrix at the time was east-west.

Its initial construction dates to sometime between 800 and 900 b.c., due to the need to defend against the invasion of the Huns. The castle would later be expanded in the early 1100s.

A curiosity: at the entrance to the castle a phrase engraved on the wall during the Thirty Years' War invited those who wished to seek shelter there to leave: Viele mochten gern hinein; aber das schaften sie nicht! (Many would wish to enter, but will not be able to!).

In the following centuries, especially between the 16th and 17th centuries, the area was the scene of religious wars, and the castle was besieged several times, damaged more or less seriously and rebuilt. Then it was forgotten, fell into disrepair and was abandoned, becoming state property.

In 1925 it was turned into an ethnological museum, and 11 years later, in 1934, Himmler, also at Weisthor's suggestion, bought it to make it the headquarters of the Black Order. The Reichsführer-SS had been impressed by the shape of the castle, which he had interpreted as a signpost to the north, to the mythical Thule, the land of the Hyperboreans, the land from which the Aryans, the Sonnenmenschen, had come down to spread over the earth. That would have been the center, the navel of the world.

The Konzentrationslager Niederhagen, a small concentration camp intended to supply workers to rebuild and renovate the old manor house, was established nearby.

The architect Herman Bartels, Himmler's trusted man, who followed the instructions and advice of Karl Maria Wiligut, the wizard Weisthor, was in charge of the construction. Inside a tower was built the crypt, called the Walhalla by Himmler, where there were twelve low columns on which the most important officers of the Black Order could take their places, while a large swastika appeared in the center of the ceiling dome. The large windows were enlarged so that the center of the hall was well lit, and on the first floor found a place for the Gruppenführersaal, in which more seats, again twelve in number, were arranged. A crypt at the base of the north tower was to house the remains of deceased SS leaders.

Not all of the planned work was completed due to wartime events. In 1945, with the arrival of Allied troops imminent, Himmler decided to set fire to the castle, but the damage was limited, partly because of the goodness of the construction.

The Allies, as soon as they arrived, commandeered the safe. There have flourished, as we know, many legends about Nazi esotericism, most of which we believe were invented out of thin air. Many authors have found it convenient to develop and credit these legends because, as everyone knows, the occult and the mysterious, especially the unbelievable, sell much more than serious and conscientious studies. Yet of the links between Nazism and the occult are undeniable. Too many vehement clues, as a jurist would say, cannot be accidental.

Somehow, as noted by Pierluigi Tombetti in his valuable book "The Great Mysteries of Nazism, " the castle is shaped like a spear, and why not think then of Longinus' spear? This spear pointed to the north, the extreme and distant north ideally tending toward the ancient Hyperborean homeland, toward the last frozen Thule, the ancestral land, thus also pointing to the center of the world.

Ceremonies and meetings of the highest-ranking members of the SS took place in the castle, but almost no documents remain with us.

Here the weddings of SS officers were celebrated by Weisthor himself, who appeared with a kind of crozier decorated with auspicious runes, using a silver crater engraved with the magical runes. The crater has now been sold in the United States, where Himmler's chair, decorated with rune engravings and designed by Weisthor, is also for sale.

In short, a strange mixture of military and religious elements. How can we not remember then the Knights Templar, warrior-priests of other times? Or the Teutonic Knights and Swordbearers?

In the crypt, as already mentioned, were twelve seats reserved for the Gruppenführer, like a center of the world, like the twelve rays of the sun, like the twelve months of the year, like the twelve signs of the zodiac, like the twelve apostles. Anyone with even the slightest knowledge of symbolism cannot be unaware that the swastika is both a solar and a polar symbol.

The devastating iron and firestorm of World War II has left us with very little documentation, but from the few certain information that has come down we know that on solstices urns containing the ashes of fallen SS officers were placed on stone pedestals. Certainly rituals must have existed, but the texts containing them were almost certainly the first documents destroyed or concealed before the occupation of the castle by the Americans. It seems logical to assume that these ceremonials were written by the master of ceremonies, the magician, the hierophant Karl Maria Wiligut, who had taken the name Weisthor, the wise Thor.

We know with certainty that there were special ceremonies, especially designed for SS members, such as weddings and baptisms. In some ways Germanic rites tended to replace Christian ones.

But Wewelsburg Castle was not only a center of worship, but also a center of higher studies.

It is said that expeditions to Tibet and the Gobi Desert were decided here, as well as one to South America. But these are rumors, echoing like sonorous echoes in the empty silence of history.

Yet there are still many people who visit the castle not as a historical curiosity but as a place of pilgrimage. Of course, as a form of civil deterrence and out of respect for the higher values of democracy, the local authorities have taken steps to close many rooms (first of all those related to the rites of the Black Order) to the public by means of grates and bars. It is more difficult to block off visitors who go to the nearby Externsteine to meditate and to draw on ancient Germanic traditions.

According to reports in some books, which we believe are well documented, the structure of the underground hall, a kind of crypt, would have many points of resemblance to the architecture of Mycenaean tombs, and in the center of the hall would be a gas pipe, which would have been used to light a sacred fire. It is also remarkable that an echo effect was detected in the center of the crypt. Perhaps it is a coincidence, but this same phenomenon also occurs in the Great Kalasasaya, the main temple of Tiwanaku in Bolivia.

By now everyone believes, without a shadow of a doubt, that mental concentration and meditation exercises took place in this crypt.

Runic yoga exercises, under the direction of the "magician" Wiligut, are also thought of. One often detects a strange dichotomy, a kind of contradiction, between the pagan beliefs of the Nazi inner circle and the fact of considering a sacred relic the Spear of Longinus, whose shape had perhaps influenced the choice of the castle.

However, it should not be forgotten that for many precursors, such as H. S. Chamberlain, von List and Lanz von Lieberfels, Jesus Christ was an Aryan of non- Jewish origin and therefore his blood, which had bathed the spear, was pure.

WEWELSBURG

SOME MENTION OF FRIEDRICH HIELSCHER

The man who accompanied the condemned Wolfram Sievers to the gallows, reciting prayers that no one could hear and no one knows, was an eminent scholar figure about whom much has been speculated, especially with reference to his so-called "panentheist church." Born in 1902 in Plauen, Vogtland, he had grown up in Guben, Niedersachsen. A graduate of classical high school, he had enlisted in the Frei Korps fighting against the Poles in Upper Silesia until his unit was incorporated into the German army. Demobilized, he enrolled in the Faculty of Political Science at the University of Berlin, where, among other things, he was an active member of the Korps Normannia, a student association devoted to saber dueling.

At university, after this decidedly adventurous and romantic period, he gradually moved closer to the left wing of the right, mixing German nationalism with socialist tendencies. He thus entered the intellectual circles of the time, where he also met Elizabeth Förster-Nietzsche, the philosopher's sister. In 1926 he graduated with a thesis on sovereignty, earning a double degree, summa cum laude, in both philosophy and legal history. He had the possibility of pursuing a university career, but the academic environment was too hostile for him, excessively bureaucratic, in absolute opposition to his concept of life; he could afford to live without financial problems for the rest of his existence thanks to the income from his publications. At that time he had met Ernst Jünger, becoming an active collaborator of revolutionary nationalism. In particular, he argued that Germans would need a new faith, and his attitude appeared almost more religious than political, because he felt the need for the birth of an "invisible church." He lived for a time in the solitude of a presbytery in the Lausitz region, and wrote the book "Das Reich, " published in 1931. Around him gathered a group of young people, coming from the nationalist revolutionary movements. Among other things, Hielscher regarded the mass of the National Socialist movement as a kind of "rabble." His way of conceiving of god was absolutely panentheistic, everything was contained in him, not a creator god as is usually understood, but a continuously creating god, a Nietzschean will to power. He thus devised liturgical forms, based on studies of

folklore and mythology. As far as could be known, he had worked out twenty-four ceremonies.

Hielscher had also taken a critical stance toward National Socialist racism, which appeared to him to be based on elements that were too biological and therefore materialistic, therefore a form of exotericism intended for the masses.

In 1944, after von Stauffenberg's failed assassination attempt on Hitler, he was arrested by the Gestapo, and was set free only through the intervention of Wolfram Sievers on the condition that he serve the country at the front.

We have already seen how, when Sievers was sentenced to death at Nuremberg, Hielscher accompanied him to the gallows, after trying unsuccessfully to obtain a pardon for him, who had entrusted him many times with folkloric and historical research commissions on behalf of the Ahnenerbe.

On this extreme occasion he performed a mysterious religious farewell ceremony, which gave rise to a variety of different interpretations.

After the war, he became interested only in his "church," the average age of whose members continually increased, lacking the turnover of younger elements.

He died in 1990.

His figure has been much distorted, especially in the book "Le matin de magiciens," where he is described as an occult esotericist, almost a black magician. On the other hand, knowing Himmler's deep interest in Germanic mythology and the classical rituals of the Männerbunde, the activities of the Ahnenerbe, and the events at Wewelsburg Castle, one can understand how Hielscher may have been presented as a "spiritual master" or a "secret master." However, it is certain that he had maintained a great "mystical friendship" with Sven Hedin, the very famous explorer of Central Asia (who in one of his books had written "Every sixteenth drop of my blood is of Jewish origin. I love this sixteenth drop and I really don't want to give it up.").

It cannot be denied that the doctrines of the inner circle of the Black Order were at least very close to the Far Eastern ones. It is certain that Hielscher could not be a Nazi in the strict sense, but certain worldviews in Germany often coincided with National Socialist worldviews. It must be said that Hielscher's attitude was mystical, as opposed to Jünger's, which was magical. What is the substantial difference ?

The mystic wants to ascend to god (or gods), while the magician meets with god (or gods) on the same plane, the former kneeling, the latter proudly standing. The mystic is passive, with a feminine, lunar attitude, while the magician is active, virile, solar. Enough for an immediate, basic, illustrative differentiation.

Or perhaps Hielscher wanted to expound a doctrine in exoteric form to gain the masses, reserving esoteric knowledge for a small circle of "chosen ones" ?

Some, such as Trevor Ravenscroft in his book "The Spear of Destiny," identifies Hielscher as the future High Priest of Nazism, who would link the SS to the demonic powers. The hypothesis appears to us quite fanciful and absurd. As also absurd appears to us the claim of Gerald Suster ("Hitler : Black Magician"), who would see, in a rather wild fantasy, Hielscher founding the Ahnenerbe in 1933.

Instead, it is certain that Alfred Rosenberg wanted to create a national church of the Reich, opposed to Christianity, which he considered a Jewish sect adapted for Gentiles.

In some ways Hielscher's church certainly appears as "pagan," but without any Satanist or diabolical views.

HERMAN WIRTH AND THE POLAR MYTH

Herman Wirth, who was born in Utrecht in 1885 and died in Kusel in 1981, was a Dutch professor naturalized German, who from 1909 to 1919 had been a lecturer in Dutch philology at the University of Berlin, and in 1925 joined the National Socialist Party. His studies focused on the graphic symbols of prehistory, and the results of his research were collected in several books, including two truly monumental works, Der Aufgang der Menschheit and Die heilige Urschrift der Menschheit.

He was involved in a bitter controversy in 1932 when he published Die Ura Linda Chronik in Leipzig. Wirth believed it to be an authentic document originating with the Frisian people, while to his opponents it was merely a forgery. But this is a topic we will touch on later.

Himmler read Wirth's books, which interested him exceedingly, and wanted to meet him in 1934. After meeting him personally, he decided to found the Ahnenerbe with him and Walter Darré.

Darré was a Volksdeutsch who returned to Germany from Argentina and became Minister of Agriculture, who wanted to identify a people on the basis of blood and territory (Blut und Bode). The difference between Darré's vision and Himmler's was that the former saw the ideal type of German in the peasant, while the latter wanted him to be a warrior.

Wirth resumed the polar theory, previously elaborated by Ludwig Wilser (1850-1923), who had anthropologically studied the prehistory of the Aryan race. At that time the prevailing view was that the Aryans originated in Central Asia, in the area of the Pamir Plateau. In contrast, Wilser in his 1899 work Origin and Prehistory of the Aryans argued an entirely different thesis: the Aryan race originated in the Arctic polar area. The principle of "ex oriente lux" was thus demolished.

According to Wilser, the Nordic type, the dolichocephalic

blond man, has a pale complexion that could have developed only in the deep north in remote times. So the center of spread of the Aryans had to be sought in the subarctic areas, from which they would have migrated to the south.

The dolichocephalus skull, which is widespread throughout the world, appears most frequently among tall blond types with blue eyes in northern Europe.

Among other things, Wilser recalled an old Lombard-Byzantine tradition according to which Scania (present-day Scandinavia) was referred to as vagina gentium, from which so many peoples would have migrated. So westward would have descended Celts and Illyrians; eastward, on the other hand, would have descended Thracians, Lithuanians, Hellenes, Mediterraneans, Slavs, Persians, and Hindus; and in the center the Germanic tribes, Cimbri, Marsi and Franks, Swabians, Vandals, and Goths. These Germanic tribes, detached last from the original stock, would be carriers of the pure Aryan blood and type. According to Wilser, the great ancient empires (Persian, Greek, Macedonian, Roman) were born out of the victory of the Aryans over the aboriginal peoples, while other civilizations (Assyrian, Egyptian, and Cretan) would have developed through the contribution of northern peoples.

Wirth deepened this theory through enormous philological, geological, anthropological, mythological and symbological research. Anyone who has read his works must admit, regardless of one's opinion on his conclusions, that his research was vast and profound, addressing extremely diverse and distant fields of knowledge. We will also recall, by way of memory, that his fame was at one time compromised by the diatribes over the Ura Linda Chronik, a supposedly ancient Saxon chronicle, inherited from a Frisian family, which he had begun to decipher and which was considered a mystification by some academic scholars.

The affair has never turned out to be clear, and even to this day there are major doubts about this document, of whose authenticity we find convinced assertors and equally convinced deniers.

But let us try to understand what Wirth's theories were and

how they developed. In his most important work (The Rise of Humanity), Herman Wirth refers to two primal races: a negroid race, coming from Gondwana, a very ancient continent, now almost totally disappeared, which would have extended from South America to Australia, passing through south-central Africa; and a Finnish, yellow race, the which would have spread mainly in Asia, but also in Europe and the Americas. This yellow race would have retained greater purity especially in the Mongolian race. But in addition to the peoples originating from the different crosses between these two races there would have existed another primitive human type, of Arctic origin, having better physical and psychic characteristics: these would have been the primordial prehistoric races. Among the prehistoric races derived from this third racial strain would be Cromagnon man and Aurignac man, which, however, would be the result of a crossbreeding of the prenordic race with aboriginal races of Negroid and Finnic origin. But how to justify the absence of fossil remains of such a primordial Nordic race, which should have coexisted with the Cromagnon and Aurignac ?

Wirth explains it thus: firstly by attributing to it the custom of exposing corpses instead of burying them (as also indicated in the oldest Zoroastrian rites of the Aryan peoples of Persia, who exposed the dead in the Towers of Silence, and as still done until recent times in Mongolia); consequently fossil finds of this race have been found only for the middle Stone Age period; and furthermore he identified the original homeland of the Nordic race with some now vanished polar lands, Plato's mythical Atlantis.

From geological studies it is known that present-day Greenland extended as far as joining Europe with America, while considerable deposits of hard coal have been found under its ice, a clear indication that lush vegetation grew there in ancient times. It should be added that studies carried out on this hard coal have shown that it came from trees that developed without the interruption resulting from the winter break, that is, in an area with a typically tropical climate, quite different from today's icy climate. The climate would have changed as a result of the shift in the Earth's axis, which all geologists currently regard as a reality, although they differ on the identification of the causes of this shift.

The ancient traditions of the Celts, Germans, Iranians and the Hindus preserved the memory, in mythological form, of an ancient terrible sudden winter that would descend on the Arctic region, forcing them to migrate south. Almost a deluge of frost. Hypothesis supported with blunt philological and astronomical evidence by Bal Gangadhar Tilak.

But Herman Wirth had also done another kind of research, which was innovative at the time: sanguinoserology.

Put in a very simplified form, by extracting blood from different human types, it had been noticed that different and different behaviors of both serum and blood corpuscles were possible, as serum turns out to be more or less apt to agglutinate the corpuscles of another blood type with which it is mixed. In short, it had then come to recognize the four blood types now well known (A, B, AB and O) and related them to different ethnic groups.

It had been found that there was a different percentage distribution of blood types in different ethnic groups, so this was considered a characteristic related to anthropological factors.

The first group (A) was found to be most represented in the Eurasian Arctic zone, Iceland and among North American Indians, decreasing southward, as in England and Italy. It was related to the primordial Nordic race.

The second group (AB) from Sweden branches out to various European countries. According to Wirth it would be characteristic of a group differentiated from the primordial race by mutation, perhaps related to climatic or environmental changes. The third (B) has India as its center, and would be the result of development derived from the mixing of different races.

Finally, the fourth group (O), which is very rare everywhere, would appear to be refractory to any mixing and would seem to correspond to the remnants of a very ancient race, now almost disappeared or totally absorbed by the others.

As noted, the Arctic area would be where most of the traces of the primordial race would be found: among the Eskimos of East Greenland, the scholar would also find dolichocephalic blue-eyed

blond types.

As a result of the sudden cold wave consequent to the changed climatic conditions, the pre-Nordic peoples would have moved southward, and here the hypothesis of the existence of the Platonic Atlantis, the second Atlantis, into which the center of northern civilization would have moved, is admitted. From here it would have moved on one side to Europe, to the east, and on the other side to America, to the west. Thus the Cromagnons and Aurignacs would be the result of the mixing of North Atlantic groups with pre-existing races in Europe, and the Solutrean Paleolithic civilization (17,000-12,000 b.c.) and the Magdalenian civilization (12,000-7,000 b.c.) would be civilizations of Nordic origin.

Recall that there is a deep chronological gap between the Cromagnon, who were devoted to hunting, and the agricultural civilization that appeared after several millennia. How to bridge this gap to confirm the whole theory? Since no anthropological traces to this effect had been found, Wirth wanted to study the symbols, reconstructing their sequence, correspondences and variations, studying legends, folklore, alphabets and very ancient inscriptions. Through truly painstaking research he devoted himself to the interpretation of the symbols and traditions of primitive peoples, with the aim of identifying the routes of the Nordic race in its gradual departure from the Hyperborean ice.

We find it exceedingly difficult to summarize the Dutch scholar's ponderous studies, developed in a large and complex work, although his thinking is clear: the North Atlantic race would have developed a series of symbols, which he called a "sacred series," beginning at the winter solstice; these symbols would fix the different points in the course of the sun's course through the year at the twelve zodiacal signs. Such a series would have calendar value, and would also correspond to it a primordial linear alphabet, with its own phonetic roots.

Everyone knows from elementary knowledge of astronomy that, because of the tilt of the Earth's axis, the winter solstice every 2,000 years falls in a different zodiac sign. Thus the two millennia of the Vulgar Era would have fallen under the sign of Pisces, while we would now have moved to that of Aquarius. That is, we switch to a

different zodiac sign every 2,000 years, moving in the opposite direction of the zodiac. Therefore, every 2,000 years the "sacred series" would have to be updated, by a different arrangement of its symbols. On this basis Wirth claimed to have found signs of the passage of North-Atlantic civilization in different places where he had traced the symbols of the sacred series, and had determined their date due to their different arrangement, however, using various different disciplines to define the chronology of the different emigrations.

The oldest symbols of the "sacred series" would be those found on petroglyphs from the Arctic-American area, that is, in the area where the largest percentage of individuals belonging to the first serological group would have been found, in the zodiacal period corresponding to the constellation Leo. We will mention in passing that the winter solstice fell in this constellation between 16,000 and 14,000 b.c.

Having thus defined the chronological placement of this primordial civilization, we moved on to the "sacred series" under the sign of Cancer, which lies further south, with similar traces in Europe and America, the concordance of which was justified by a common derivation from a single center of civilization, the mythical Atlantis. Around 9,000 b.c. these concordant signs disappear and the symbols are no longer unified. But this is precisely the time when ancient traditions have chronologically located the disappearance of Atlantis.

The directrix of North Atlantic emigration, according to Herman Wirth's theories, would have developed indicatively from north to south. The North-Atlantic people developed Cromagnon civilizations in the Franco-Cantabrian area, then crossed the Rhine and the Danube and reached the Black Sea. Later another route would pass through the Mediterranean area, from Spain to the Balearic Islands, from Malta to Crete to Troy. In the archaeologically oldest layers of this city would have been found traces of a civilization born of the meeting of this directrix with the previous one. But we may meet the Trojans later.

From Crete the Norse colonized Cyprus and came to Palestine, which took its name from the Philistines, bitter enemies of the Jews, as found in the biblical stories, the best known of which is the one about Samson, who allegedly demolished the pillars on which

their temple rested, exterminating them. But this, too, we will touch on later.

According to Wirth, they were precisely a people of North Atlantic origin.

Our author then glimpsed a third route, which was to be followed by a more southerly group, the South Atlanteans, who crossed the Strait of Gibraltar, came to the Atlas Mountains and to Libya (where the ancients recalled that the so-called blond Libii lived) and then to Egypt, starting the first Pharaonic dynasties.

These migrations would be marked by the traces of the megalithic civilization, of which we know of dolmens, menhirs and cromlechs. These are mighty arrangements of giant stones, placed according to symbolic intentions, in which Wirth believed he could find themes related to his "sacred series" and connected to the winter solstice.

Among the pre-Nordic peoples a designation often appeared: Am-uri and Ma- uri, which, in our author's opinion, would be derived from the term Mo-uru ("Land of the Mother" or "of the Waters"). Indeed, in Morocco we find the Maures, in Brittany and England the Am-uri (Armoricans), and the Bible mentions the Amorites, a people of Canaan. Herman Wirth had also hypothesized that the South Atlanteans had made a whole series of expeditions circumnavigating Africa, on whose shores they would give rise to various civilizations, all the way to the Persian Gulf in present-day Iraq. Here the Sumerian civilization had developed, anticipating and then influencing the Assyrian and Babylonian civilizations. Sumerian writing is of a linear type and would be a reflection, again according to the Dutch scholar who had collected an enormous amount of graphic symbols, of Atlantic ideograms. It had also rested on the discovery of archaeological remains found in his time in China, akin to Sumerian and Egyptian ones and associated with a language that would seem to be of the Indo-Germanic type of the Kentum group (typical of the Indo-Germans of Europe) and not of the Satem group (relating instead to those of Asia). And he also went so far as to hypothesize the arrival of navigators of this origin as far as Australia, where he found the Ma-uri, who from an anthropological and linguistic point of view would be different from the Aboriginal ethnic

groups, of Negroid and Mongolian type.

All this would date back to the Stone Age, while later, as early as the Bronze Age, there would be other various migratory flows. Some Norse-Atlantic peoples would have come to Ireland about 6,500 b.c., and from this invasion would have arisen the ancient Irish and Breton legends, about the divine race of the Tuatha de Danann (the peoples of the goddess Dana), who would then have spread as far as the Frisian islands in Saxony, then still joined to the European continent. It should be noted that the name of the Thuata, in runic spelling, is similar to Tinth, god of Hyperborea, lord of the North Star and the island of Thule. One of the oldest Irish texts, "Cath Maige Tuired" (The Battle of Mag Tured), contains a clarification, "The Thuata De Danann inhabited the islands of the North of the earth, where they learned science, magic, Druidism, strategy and wisdom, surpassing all the wise in the arts of the pagans." Having arrived in Friesland, they would settle there, creating a new center in the North Sea, in a region later slowly submerged by water, of which one of the few remnants would be the island of Helgoland (= heiliges land, sacred land).

These peoples were mentioned by Tacitus as the Ingveonians, who on the North Sea coast would have mixed with local peoples of Finnic origin. And the currently known runes, those of the Futhark, would be the latest derivative of the evolution of the solar "sacred series."

Wirth had made a tremendous amount of comparisons between different symbols and different prehistoric linear scripts: megalithic culture, Numidian, Berber, Safaitic, Magdalenian, ancient Ethiopian, archaic Chinese, Minoan, Iberian, Trojan, predynastic Egyptian, Nabaitic, Sumerian, Libyan, Elamitic, Canarian, but the list would still be very long.

From the study of symbols, oral traditions and legends handed down in historical times, Wirth had deduced that the North Atlantic race would follow a monotheistic religion of the solar type, with rebirth of the sun at each winter solstice, celebrated then by very different peoples with rituals and deities differing in name but not much in symbolism. Even Christian Christmas would be affected by this prehistoric religion, and many episodes in the life of Christ, from

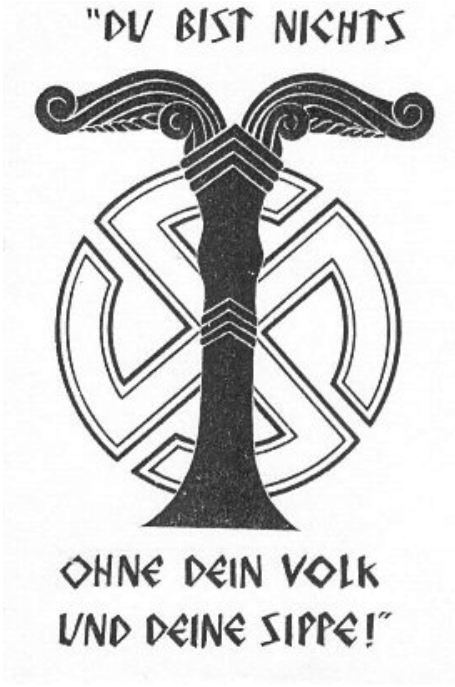
the number of apostles to the crucifixion (similar to Odin's crucifixion to obtain the runes of knowledge), would reflect these ancient influences. And the author comes to the definition of a primordial monotheism, which he calls "cosmic northern Christianity," thousands of years old.

We have tried to summarize in a fairly simple and reductive form the deductions and results of Herman Wirth's research, in which deep and erudite research intersects with insights.
We must add one more consideration: it seems very strange that at present most authors dealing with the history of the culture of Nazism, its Weltanschaung and the Ahnenerbe, do not delve into the theories and studies of Herman Wirth, dismissing him as an imaginative and imaginative person, and neglecting that great amount of research he initiated, which would perhaps deserve greater attention and investigation, also in the light of current scientific developments, which can provide new and more refined tools of analysis.

Probably many of this scholar's theories are not completely acceptable, but certainly all of his studies have been of considerable breadth and depth.

We have the doubt that perhaps it has always been quoted second and third hand, that is, quotes of quotes of quotes.
And in part the Oura-Linda Kronik affair was used to discredit him. But more on that later.

In the meantime, we want to add some news that we were able to gather from contacts we had with people who had known him and had been in contact with him during the last years of his life. Wirth was working on a monumental work on the origin of the Hebrew people, whom he believed were originally a tribe of slaves from the distant Gobi civilization who migrated with the Hyperboreans when their civilization was destroyed. It was his firm opinion that the book of Genesis was actually a Hebrew transposition of antediluvian traditions of the Sumerians. In 1981, after Herman Wirth's death, the manuscript was never found again. Another unfathomable mystery.


"DU BIST NICHTS
OHNE DEIN VOLK
UND DEINE SIPPE!"

DIE URA LINDA CHRONIK

We have just mentioned a controversial affaire concerning this text. We therefore feel it is incumbent upon us to mention at least briefly this fact, which had great resonance at the time and marked Wirth's entire life.

Indeed, this book has started a contentious scholarly querelle. Appearing in the second half of the 19th century, it would be the last transcription of an ancient manuscript, copied and recopied over centuries by a family that would thus pass it down from generation to generation. Its contents are complex: history, religion and mythology of the Frisians.

The text was circulated in 1867 by Cornelis Over de Linden, who claimed to have inherited it from his grandfather, who would give it to him on his deathbed, reporting that it had been handed down for centuries in his family, being carefully recopied when the text began to deteriorate. Over de Linden talked to a bookseller in Friesland, a certain Eelco Verwijs, about translating and publishing it, but the bookseller just would not hear of it. After 5 years, in 1872, Dr. Jan Gerhardus Ottema, a member of the Friesch Genootschap ter Beoefening van Friesche Geschiedenis, Oudheid en Taalkunde (Friesian Provincial Association for the Development of Friesian History, Archaeology and Linguistics), published the first translation of the book into Dutch, and four years later the English translation appeared. The original text was written in Old West Frisian, a language of the Indo-European strain, similar to German. The manuscript is said to have ascended to 1256 of the vernacular era, although it is a transcription of much older texts, compiled by several generations of the family between 2194 b.c. and 803 b.c. If authentic, this would be the oldest document relating to European prehistory. The manuscript, among other things, states that Europe and neighboring lands were ruled by a number of Reverend Mothers, who headed orders of virgin priestesses, a sort of ante litteram Vestals, who were devoted to the worship of the goddess Freyja, daughter of the supreme god Wralda.

The oldest part of the text, dating from 2194 b.c., is called "Freyja's Text." The central part of the manuscript, the largest, occupies about half of the text. It is the "Book of Adela's Followers," the drafting of which would be dated around the sixth century b.c., based, however, on earlier, much older writings. Subsequent sections appear rather ragged, while the last, most recent one, the so-called Hide Ura Linda letter, would be from 1256 b.c.

The book mentions ancient human races, which have now disappeared, and a place called Atland, which was reportedly submerged by waters in 2194 b.c.

The book's publication immediately stirred a hornet's nest of controversy, and academia immediately showed deep and unconcealed skepticism about its possible authenticity even at the mere mention of the mythical Atlantis.

On the other hand, the book was appreciated, in the first half of the 20th century, generally by all German nationalists and especially by sympathizers of National Socialism, while - on the contrary - it was vituperated and criticized by their opponents. Even so, it must be said that the text clearly indicated the Nordic origin of European civilization, as opposed to the thesis pointing to the Middle East as its birthplace, but it certainly did not skimp on criticism of the habits and customs of the ancient Germans, who were considered barbarians.

Linguistic analysis done by an erudite German academic, already skeptical of the manuscript, decreed that there were linguistic inaccuracies, which were attributed to skillful forgery: in other words, the style and form would denote an origin later than the indicated dates. Thus, the condemnation of the academic world was, as always, unanimously choral. Yet it should be remembered that it was, according to what was stated from its first appearance on the book market, the 'last in a very long series of transcriptions, so one cannot discard the hypothesis that each copyist slightly retouched and modified it, somewhat as happened with manuscript codices of the Middle Ages, of which, as is well known, several lessons and variants have come down to us.

Many assumptions have been made about the identity of an

alleged forger of the book, beginning with the aforementioned Cornelis Over de Linden, however, no concrete evidence has ever been found in this regard.

After World War II, in 1949, thus at a time when pangermanism could hardly be in vogue nor was the concept of the Aryan race in vogue, writer Harold Wilkins published the book Secret Cities of Old South America, in which he brought several arguments in support of the manuscript's authenticity. However, in 2004 historian Goffe Jensma argued that it was a forgery.
We do not consider ourselves qualified to pass judgment on the authenticity or otherwise of this manuscript, and the question remains unresolved for us.

We take the liberty, however, to make a caveat: a similar case occurred with the well-known ancient Piri Reis map, the one that, we recall, describes the coasts of South America and Antarctica as they were about ten thousand years ago. Some scholars from renowned U.S. universities had opined that it was an original and credible document, then other scholars, also from renowned universities, had decreed its falsity. Who can we believe ? Yet the most recent studies carried out later have pointed out that the map was more accurate than those in use some fifty years ago.

The only thing certain is that one group of scholars erred in their judgment. Which one ? Can we still have blind faith in academics ?

46.
WERÞ NMOSTE MIÞSON OM. ÞER BN WIL
DON ÞIA ÞAT ÞIARA SKRIFT VNLESBER SKOL
WESA ÞAR ORA FOLKUM. ÞWAND ÞIA ÞAVAR
ALTID ÞEMNESA. ÞUS TODVANDE SIND ÞIA
ÞERDE FONA WIS FAKAÞ. ÞER META ÞAT ÞA
BÆRN ÞA SKRIFTUN ÞIARAR ALDRUM AM
FER LESA IN MUÐA. DAÞWILT WI VSA
ALDER ALDESTA SKRIFTUN EVIN RED LESA
MUÐI AS ÞERA ÞER IESTER SKREVEN SIND.
ÞIS IS ÞAT STANDSKRIFT. ÞER VNDER ÞAT RUN
SKRIFT. FORÞ ÞA TAL NOMAR A BIDI FWIA
STAND.
RUN.

TIBET RESEARCH AND SOMETHING ELSE

Perhaps the anthropological research carried out in Tibet is the one about which more is known - compared to the Ahnenerbe's other activities - thanks to the remaining documentation, the reports by Ernst Schäfer and Heinrich Harrer, and the Hollywood version, certainly not too close to reality, that appeared on movie screens under the name "Seven Years in Tibet."

German scholars believed that several Indo-European traditions had survived in Tibet, both as archaeological remains and, more importantly, as anthropological remnants. This was clear from Herman Wirth's theories of the spread of Indo-Aryan peoples, both on the basis of serological studies and that of the symbols of the so-called "sacred series."

German explorers, in order to study the Tibetans from a scientific point of view, managed to analyze dozens and dozens of them, collecting their anthropometric measurements, making casts of their faces, and extended the scope of their research to neighboring Sikkim as well. Particular care was taken to determine skull shape and size. According to Wirth's theories, validated by Schäfer's research, the Tibetans, racially speaking, were somewhere between the Europids and the Mongolids. This would have resulted especially in the examination of the upper classes of the Tibetan aristocracy, whose complexion was lighter than that of the mass of the population, and whose physiognomic features were closer to those of Europeans. Thus, on the basis of research done in the field, it was deduced that European somatic features increased proportionally with the level of the caste they belonged to.

It has also been said that one of the occult purposes of the expedition was as well the search for Shamballah, the mythical kingdom of the King of the World, located underground, an entrance to which would have been located in those parts, perhaps near Mount Kaylas, but this is a hypothesis that does not seem to have been supported by concrete evidence.

The 'last of the expeditions to Tibet was begun in 1939, under the leadership of Heinrich Harrer, but was nipped in the bud by the outbreak of World War II when the German expedition members were still in Karachi.

Previously, in 1938, Ahnenerbe had organized an expedition there. The leader of the expedition, Dr. Ernst Schäfer, was a biologist, zoologist, ethnologist and above all an accomplished mountaineer, who had already participated in a number of expeditions to eastern and central Tibet in 1930-32 and 1934-36.

The first, in 1930, had been an expedition organized by the Academy of Natural Sciences in Philadelphia, while the following year another was organized and directed by Brooke Dolan, a wealthy scion of an American magnate family and chronic alcoholic, who would die in 1945. The 'exploration was completed in 1932 and was described by the German in the book "Berge, Buddha und Bären. " (Mountains, Buddhas and Bears).

Upon returning to Germany, the explorer resumed his university studies in zoology and in 1933 joined the NSDAP and became a member of the SS.

In 1934 Dolan organized a second expedition, with funding from the Academy of Natural Sciences in Philadelphia, in part to escape from the United States, where he had had major drinking problems, with related heavy scandals. Also a member of the expedition, in addition to Schaefer, was Marion Duncan, a Christian missionary who had already traveled for years in Tibet and China, with whom German had a difficult relationship. Also initially participating in the expedition was Emilie Gerhard, Dolan's wife, who soon had enough and decided to return to more civilized and less inconvenient places. Thus the heteroclite expedition remained composed of an alcoholic, a missionary and an SS man. At one point Dolan ran away, abandoning his comrades; when Schäfer met him after eight months, he was forced to apologize to the German, who had threatened him with burning all the expedition's artifacts.

Recall that another Brooke Dolan expedition was funded in 1942 by the Office of Strategic Services (OSS) to explore Tibet, right on the heels of the German expedition.

Back in Germany again, in 1936 Schäfer was appointed Untersturmführer- SS honoris causa. He thus had the opportunity to propose to Himmler that he sponsor a Germanic expedition to Tibet. The Reichsführer enthusiastically took up the young SS man's idea and warmly supported the initiative, including financially.

In 1938 he organized the German expedition, under the auspices of the Ahnenerbe. At that time there was fierce competition for control of culture between Himmler and Rosenberg, one with the Ahnenerbe and the other with the Amt-Rosenberg. The Reichsführer-SS would also have wanted SS officer Edmund Kiss, a follower of Hörbiger's WEL (Welteislehre or Glacial Cosmogony) theory, to participate in the expedition. Kiss had already been to Bolivia, where he had met Arthur Posnansky, who had introduced him to the ruins of Tiwanaku and also helped him carry out anthropological studies. Here he had also seen a head with Nordic characters carved in the Andes. Schaefer, who did not wish to have him around as he did not consider the Horbigerian theory valid, found the excuse that he was too old to endure the hardships of an expedition to central Asia. Funding for the expedition was secured 80 percent by the Werberat der Deutschen Wirtschaft, as well as by the Völkischer Beobachter (for obvious propaganda reasons), IG Farben and the Deutsche Forschungsgemeinschaft.

In addition to Schäfer, four SS Obersturmführer were part of the group: the "technical" expedition leader Edmund Geer, anthropologist and ethnologist Bruno Beger, geographer and geomagnetologist Dr. Karl Wienert, and photographer and film operator Ernst Krause. The official purpose of the expedition was to study the Tibetan region from an anthropological, geographical, zoological and botanical point of view. But Himmler was also interested in establishing contact with the abbot of Reting, who became regent of the country in 1934, a year after the death of the thirteenth Dalai Lama. In fact, the fourteenth Dalai Lama, the one currently in office, was three years old in 1938 and would take office as recently as 1940.

After returning home in 1936, Schäfer had married, but his young wife had died the following year in an ill-fated hunting accident in Germany. The explorer was greatly shaken, partly because

it seems that the accident had been caused by his own recklessness, and he manifested his nervousness and inner malaise throughout the subsequent expedition.

The German scouts, who left Genoa in May 1938, arrived in Calcutta, where a fierce press campaign organized by the British awaited them, who accused them in no uncertain terms of being Gestapo spies.

At that time there was a fierce Hindu pro-Nazi movement, headed by Subhas Chandra Bose, a member of the radical Congress party, who met with members of the expedition. And recall that later, during World War II, there also existed a Hindu Waffen-SS unit, consisting mostly of former prisoners of war who had already been conscripted by the British.

Schäfer traveled as far as Darjeeling, where, despite the opposition of the local British resident, one Richardson, he obtained from the Anglo-Indian authorities, after a long wait, a visa valid for six months to go to Sikkim, the small Himalayan state that is a compulsory passage into Tibet. In early July, with two and a half tons of luggage, the expedition left Calcutta, heading by rail to the foothills of the Himalayas, where the long march began. In the sound commentary of the film shot by Krause one can hear, "Our destination is the Divine Throne, there on high." In Sikkim they obtained the help of a generous maharaja, and the expedition continued northward, with about ten natives and fifty mules, right through the monsoon season, and was slowed by rains, mud and landslides, being forced to camp for two weeks at an altitude of 4,500 meters. Finally the Germans arrived at the foot of Kanchenjunga .

Here Schäfer and Krause were invited by a prominent Tibetan prince to his summer residence in Doptra, who undertook to present the expedition in favorable terms to the authorities in Lhasa. At the end of September, having concluded their research in Sikkim, the Germans returned to Gangtok to attend the annual ritual of the "war dance of the gods." Here Schäfer met an important politician, to whom he expounded, with the help of an interpreter, the program and aims of the expedition. In the meantime Bruno Beger had begun to treat the natives, thanks to his medical knowledge and the stock of medicines brought from Germany. In this regard he later claimed

that aspirin had worked wonders.

So he became very popular among the natives and took advantage of this, under the guise of medical treatment, to perform a whole series of anthropometric checks.

From here Wiener and Beger pushed on to the Himalayas, while Krause and Geer crossed the jungle to complete zoological, filming and geomagnetic research.

The members of the expedition met at the foot of Kanchenjunga, in a temperature of twenty degrees below zero. It was already December when they received an invitation from the Regent of Tibet to spend two weeks in Lhasa, where very few Europeans had entered until then.

The exploration of Sikkim was now over, so they took the opportunity to move immediately, and before Christmas the caravan was already on its way to Lhasa, raising the German flag: the swastika was simultaneously both the emblem of Nazi Germany and a religious symbol for Tibetan Buddhists; the intended reference to a cultural kinship between the two peoples was clear. They entered Lhasa on January 19, 1939, escorted by a high-ranking Tibetan official and welcomed by the local authorities. Germans and Tibetans fraternized to such an extent that seven years later Harrer would still hear the natives singing Wandervogel songs, learned from Schäfer's expedition itself.

A photograph of Schäfer, wearing a colonial helmet bearing SS victory runes, as he met with the personal secretary of the Panchen Lama (spiritual director of the Dalai Lama) became famous at that time, and in other stills an exchange of gifts between the Reich delegation and high dignitaries of the Tibetan theocracy could be seen.

Ahnenerbe members were granted the privilege of attending Lamaist New Year celebrations; not only did they visit major Buddhist temples, they were even allowed to photograph and study them.

The anthropologist had the opportunity to experience together with the people one of the most transcendent moments in

the religious life of Tibetan Buddhism, and taking advantage of the presence of an immense crowd of pilgrims who flocked to Lhasa for that holiday, he was able to deepen the study of the country's racial typology, despite the sometimes violent opposition of many lamas.

More difficult proved to be the zoologist's work, however, due to the absolute prohibition of using firearms during the New Year festivities; but this obstacle is cleverly circumvented by Schaefer using a slingshot he made himself, and so he was able to greatly increase the ornithological collection.

Initially they were scheduled to stay in Lhasa for only fourteen days, but the understanding established between the Germans and the Tibetan authorities was so cordial that the welcome guests were kept until March 19, when a senior official accompanied them to the British station at Gyangtse.

After exploring the ruins of the ancient capital Jalung Phodrang, abandoned for a thousand years, and a grueling six-hundred-kilometer march, the expedition reached Shigatse on April 25 to meet the ninth Panchen Lama, Lobsang Tseten. Here, near Tashi Lhunpo Monastery, inhabited by more than four thousand monks, they were warmly welcomed, as in Lhasa, while the entire population flocked, also out of curiosity, to welcome the Ahnenerbe men. The Panchen Lama officially received the German mission and signed a document of friendship with the Third Reich. They then also visited Yumbu Lakhang Castle, believed to be the oldest building in all of Tibet, where-according to legends-the first Tibetan kings had descended from the heavens bringing the various Buddhist canonical texts, written in an unknown script. They then set off again for Gyangtse, where they had to engage in negotiations with local British officials about passage to India and the transportation of the vast material they had collected: they were loaded with the skins of rare and even unknown animals, film footage, theodolites and various equipment.

About ten pack animals were used for the ethnological material alone; in fact, in addition to costumes, tents, a plow, a loom, etc., it was necessary to transport the one hundred and eight volumes of Buddhist scriptures that the Regent had donated to the Reich government. The transportation of the books alone required nine

pack animals.

Surely it was the Kanjur, a Tibetan version of the Buddhist Canon, which in the classical edition consists precisely of one hundred and eight volumes.

As if all this were not enough, they also had to load more than 4,000 stuffed birds, more than 500 animal skulls, a variety of living zoological specimens, plants of all kinds, plant seeds, butterflies, 2,000 ethnographic artifacts, anthropometric measurements of 376 people, and various casts of faces, hands, ears and fingerprints. Regarding the plant artifacts in particular, the Germans were said to be interested in experimenting with hallucinogenic plants, known to have been used by various cultures for religious purposes in order to achieve various higher levels of consciousness. In short, an empirical means of obtaining gnosis. And we remember how in India the Vedic tradition spoke of soma, the drink of the gods, similar to the Persian haoma and the 'ambrosia of Greek mythology. And let us not forget the shamanic use of peyotl (Lophophora williamsii) in Central America and Amanita muscaria as a psychotropic, which ethnomycological researcher R.Gordon Wasson identified with Hindu soma.

Krause had shot about 16,000 meters of film in black and white and 2,000 in color, from the editing of which the documentary Geheimnis Tibet was made (Cf. Italian edition in the video attached to issue No. 9 of Marco Dolcetta's series Il nazismo esoterico, Hobby and Work, Milan 1994). But in addition to filming, Krause had also taken as many as 40,000 photographs, and had also found time to put together an extraordinary collection of insects.

Finally our scouts reached Calcutta and, passing through Baghdad, Athens and Vienna, landed in Berlin-Tempelhof on the evening of August 4, 1939, after sixteen months of absence from Germany.

Upon arrival at home, Schäfer and his comrades were surprised to find warmly welcomed by Reichsführer SS Heinrich Himmler himself, with whom they then departed triumphantly for Berlin.

At the end of that same month of August, the third German expedition to Nanga Parbat, led by Peter Aufschneiter and including Heinrich Harrer, champion of the 1936 Olympic Games, was also due to end. Surprised in early September in Indian territory by the outbreak of war, the two had been interned in a British concentration camp, from which they escaped in 1944 to Tibet, where they obtained asylum from local authorities. Harrer wrote a successful book about this adventurous period, Sieben Jahre in Tibet, from which an American film was later made.

Due to his merits as an explorer, Schäfer in 1942 was awarded the rank of Sturmbannführer (Major) of the SS.

It is interesting to quote verbatim the text of an interview with the Dalai Lama, reported by the official website of the government-in-exile of Tibet (http://www.tibet.com/):

"There were about ten Europeans living in Lhasa throughout my childhood. I did not see much of them and it was not until Lobsang Samten brought Heinrich Harrer to me that I had a chance to get to know an inji as Westerners were known in Tibet. Heinrich Harrer turned out to be a delightful person with blond hair such as I had never seen before. I nicknamed him Gopse, meaning 'yellow head'. As an Austrian, he had been interned during the Second World War, a prisoner of the British in India. But somehow he had managed to escape with a fellow prisoner named Peter Aufschneiter. Together they made their way to Lhasa. This was a great achievement, as Tibet was officially out of bounds to all foreigners. It took them about five years living as nomads before they finally reached the capital. When they arrived, people were so impressed with their bravery and persistence that the Government permitted them to stay. Naturally, I was one of the first to hear of their arrival and I became quite curious to see what they were like, especially Harrer, as he quickly developed a reputation as an interesting and sociable person. He spoke excellent colloquial Tibetan and had a wonderful sense of humor, although he was also full of respect and courtesy. As I began to get to know him better, he dropped the formality and became very forthright, except when my officials were present. I greatly valued this quality." (Freedom in Exile, the Autobiography of the Dalai Lama).

Shortly after these events, the prediction of a Tibetan seer

who had told Schäfer, "The flying men will come and there will be a great catastrophe. Something terrible will happen in the lands of the English and the Germans. There will be a tremendous spark, and even our religion will be affected." Indeed, a few years after the end of World War II, Tibet was invaded by the armies of Communist China, the Dalai Lama was forced into exile, and everything happened without anything more than formal protests from the West.

Then as for the unit, perhaps a battalion, of Waffen SS composed of Tibetans who allegedly took part in the extreme defense of Berlin in April 1945 and committed mass suicide before the city fell to Soviet troops, the mystery is still unsolved.

It would seem to be a mere legend, in the absence of documentary evidence and clear testimony, but who knows....

In January 1940, the Reichsführer-SS invited Schäfer on the Sonderzug Heinrich, his personal train, along with Karl Wolff, his chief of staff, Rudolf Brandt, his personal assistant, and Hans Jost, his aide, to design the Wehrmacht's new winter coats, deployed on the Eastern Front, using their experience in Tibet.

The following year Schäfer took over as director of the Central Asian Research Institute, initially located in the Munich headquarters of the Ahnenerbe at Widmayerstrasse, 35, then moved to Schloss Mittersill, near Salzburg. Here Beger, Geer, Krause and Wienert, his old expeditionary companions, worked with him for a time.

He obtained the patronage of Sven Hedin for his institute, which was named after him in 1942, with the approval of Himmler and Bernard Rust, Reich Minister of Education. Thus the "Sven Hedin Institute for Research on Inner Asia" was born. The legal form was that of Reichsinstitut, thus with wide autonomy, but not completely independent of the Ahnenerbe.

Meanwhile, in 1942 Wolfram Sievers had asked Schäfer to bring Krause, by then highly regarded as a photographer, to film important experiments needed for the war effort, which were being done by Dr. Sigmund Rascher in Dachau. Here homeopathic

medicines were being tested to treat tuberculosis and other diseases, as well as for the needs of the armed forces.

A curiosity: while criticism was manifested in the trade press from physicians, pharmaceutical industries and various insiders, many of the scholars employed in these fields were in the employ of large pharmaceutical industries themselves. A typical case is that of Dr. Helmut Vetter, who in Auschwitz had devoted himself to research for the treatment of petechial typhus on behalf of IG Farben and Bayer, for whom he had worked until 1938 and under whose auspices he had published a scientific article on viral hepatitis. He was detected in the Volkswagen-KZ, and in the KZs of Guden, Auschwitz, Mauthausen and Dachau. In 1947 he was tried and hanged by the Allies on February 2, 1949.

Dr. Sigmund Rascher, who was also Hauptsturmführer-SS, had been experimenting with new cancer cures and was also researching depressurization at great heights, being an assistant doctor in the Luftwaffe. For his experiments he had asked Himmler for some professional criminals or people who had already been sentenced to death anyway to carry out terminal experiments. His request was granted, and in the course of the trials, which involved simulated depressurization up to an altitude of more than 11,000 meters, about seventy guinea pigs died. It was this same doctor who was in charge of the treatment following prolonged exposure to low temperatures by heating the frozen with animal heat.

Evidently Schaefer, after learning what kind of experiments were involved, saw fit to gloss over them elegantly, making Krause sick.

For the record, we will say that Dr. Rascher was later hanged by the Nazis themselves in Dachau, along with his wife, following an SS investigation for kidnapping children for adoption (they had no children).

Also in 1942 Himmler had suggested to Schäfer the possibility of an expedition to the Caucasus to initiate anthropometric studies of the local inhabitants, together with the Sonderkommando Caucasus. Evidently this was an ambitious project, to which some 20 scholars including anthropologists, entomologists,

geophysicists, archaeologists, botanists and others would be assigned, accompanied by an armed escort of some 50 SS men. Also to accompany the expedition would be the learned Otto
Ohlendorf, Heydrich's chief of staff, who had already commanded Einsatzgruppen D in the Odessa area, eliminating Jews and communists.

Due to the changed military situation on the Russian front, the expedition was postponed sine die and then canceled.

Meanwhile, in 1943, the new headquarters of the Sven Hedin Institute in Schloss Mittersill was opened, where a considerable amount of activity was carried out, including exhibitions of face masks and models of Tibetan constructions.

What was left of the expedition and its results, other than some footage?

Schloss Mittersill was occupied by American troops and looted, the vast majority of artifacts were lost or destroyed, to the point that Schäfer, upon his return to the castle, did not even find a bed to sleep on.

Thus, paintings, films, photographs, casts and whatnot disappeared. As for botanical research and magnetic measurements, most of the expedition's results ended up in museums. All anthropometry studies were simply forgotten; by then there was not much interest in bloodlines and the study of racial somatic characteristics.

As for the Tibetans' Europid characteristics, they said simply that they were the result of contact with other peoples. The explorer was imprisoned, along with 12,000 other Germans accused of supporting Nazism.

In February 1946, the Allies questioned Dr. Schäfer again, as they had the previous year, about his close relations with Heinrich Himmler, and the SS.

Certainly Schäfer was well known for having been a member of the Ahnenerbe and also of the Sven Hedin Institute that was connected to it, but also and especially for having directed the famous

German expedition to Tibet in 1938-1939.

Of course, Schäfer had no particular trouble answering, although he showed a certain naiveté by attempting to prove that the activities of the Sven Hedin Institute for Central Asia were completely separate from the Ahnenerbe, which was evidently not very credible, the Institute being a direct emanation of the former. Schäfer admitted that his first meeting with Reichsfuhrer-SS Himmler had taken place in July 1936, right during the Berlin Olympics, and he described the details in the course of his interrogations. Himmler was reportedly favorably impressed by the promising talents of Schäfer, who had already participated in two expeditions to Central Asia, under the auspices of the 'influential Academy of Natural Sciences in Philadelphia. In the course of the conversation Himmler had maintained his interest in the WEL (Welteislehre, the theory of cosmic ice), Hörbiger's Ice Universe theory, believing it to be the most comprehensive in explaining the courses and recurrences of the catastrophes that had occurred on earth, including the last universal flood. And furthermore, Himmler was firmly convinced that the Aryan race did not evolve from an ape-like stock like the inferior races, according to Darwinian theories, but instead descended from a people of demigods (the Tuatha De Danann) from the Hyperborean Atlantis.

Prior to the final destruction of their primal seat, as was also evident from the reconstruction made by Herman Wirth, the Aryan Atlanteans had migrated to various parts of the World and had also created a large empire in Central Asia (in the area between Tibet and the Gobi Desert).

The swastika, an ancestral Aryan symbol par excellence, was still deeply present in those remote regions, in both left-handed and right-handed forms.

Therefore, Himmler had deemed it necessary and proper for Schäfer to organize another expedition to Tibet, completely German and under the auspices of the Ahnenerbe, in order both to retrace the path of migration to Asia taken by the ancient Aryans, who fled from 'Atlantis destroyed by the ice flood, and to explore Tibet in search of anthropological traces confirming such theories. Schäfer claimed to Allied officers questioning him that he had not considered such

theories, but that he could not counter Himmler's views, even considering that he was then Untersturmfûhrer-SS, so he had to accept the assignment.

It is evident, considering the postwar climate and the pressures the Allies subjected him to in their interrogations, that he wanted to avoid appearing to be a Nazi fanatic and tried to alter the facts to cover himself.

Finally in 1947 he was "denazified" and freed, like Wienert and Krause, by paying a fine. Two years later he received an offer to create a nature park in Venezuela, where he moved with his family. He returned to Germany in 1954 and died there in 1992.

Instead, as for Bruno Beger's life after the expedition, we will recall that in 1941 he was assigned to the Waffen-SS Viking Division fighting in Ukraine. Then Schäfer was allowed to return home to prepare for his doctorate. During this time he devoted himself to the study of prehistoric figurines known as "Venusian," thousands of which had been found. These were small stone figurines, dating from between 27,000 and 20,000 B.C., depicting rather shapely, almost obese women with prominent buttocks. Finding a similarity between these steatopigy representations and the Hottentots and Hebrews, they speculated that perhaps ancient genetic links had existed. Beger's studies, however, obtained the encouragement of the Reichsführer-SS.

Beger also wrote an essay on the peoples and different races of the inhabitants of Tibet for the Sven Hedin Institute, expounding on the ethnic relations existing between some Tibetan peoples and Europid groups.

In 1943 he moved to Nazweiler, near Strasbourg, where plans were under way for a new university, where he was assigned to the anatomy department of the medical school, in which after the war about a hundred corpses were found, carefully preserved. To our knowledge, Beger studied x-rays and made accurate anthropometric surveys.

He was indicted in 1961, following the trial in Israel of Adolf Eichmann, who had been kidnapped in Argentina by Mossad agents

after being narcotized, hidden in luggage and covertly loaded onto a plane bound for Israel.

In the trial Beger underwent in 1979 in Frankfurt there may have been some clues, but there was no conclusive evidence of his participation in the killing of the hundred or so people whose bodies were found. Beger always claimed that he was not involved in these deaths, having merely made studies of what was provided to him.
The previ experiments had been carried out by Prof. August Hirt, Hauptsturmführer- SS, who had also experimented with the effects of nerve gas, resulting in intoxication himself. In 1936 he had become director of the anatomy department at the University of Greifswald, two years later had moved to that of Frankfurt, and in 1939 had served in the armed forces in Poland as a military doctor.

During the war, in 1941, he had taught at the University of Strasbourg, and on this occasion he was introduced to Wolfram Sievers, who liked him very much. So he left the Wehrmacht to become a medical officer in the SS, joining Himmler's staff.
In November 1944, as the Allies were advancing on Germany, French troops entered Strasbourg and also occupied the university, in whose institute of anatomy they found some corpses and even anatomical parts. Prof. Hirt had disappeared: he had repaired to Germany, where he remained for some time hidden in the Schwarzwald woods. When he heard the news about the macabre findings in Strasbourg on the radio, he told some farmers, who had heard the news together with him, that this was not true. According to the versions gathered, he was captured by French troops and committed suicide. We could not find out how.

Twenty years later, at Israel's urging, his body was exhumed and identified.

But returning to Bruno Beger, in 1944 he was drafted into the Handschar Division of the Waffen-SS, which recruited its personnel from among the Muslim populations of Bosnia-Herzegovina.

In March 1945 it passed to the Osturkische Division, which then surrendered to the Americans, who handed over the prisoners, Eastern Turks, Crimean and Ural Tatars, Kazakhs, Uzbeks, Tajiks

and Azeris to Stalin, who deported them to the Soviet Union, where they were regularly massacred.

Beger was interned in a prison camp between Pisa and Livorno, where SS prisoners were deliberately allowed to starve to death. He was then transferred to Germany where he passed the "denazification" process fairly smoothly, thanks to the testimony of the Jewish wife of Ludwig Ferdinand Clauss, a well-known racist scholar. In the 1950s Beger and Clauss made two scientific expeditions to the Middle East to carry out anthropological studies. There Clauss was also awarded the status of "Righteous Among the Gentiles" by the state of Israel, planting a tree in his name in Jerusalem; but when it emerged that he had been a member of the SS, the honor was revoked and the tree uprooted.

In 1942 the Institut für Wissenschaftliche Zweckforschung (Institute for Applied Military Scientific Research) was authorized, with headquarters in Dachau and Strasbourg. It was at this time that Sievers discussed with Beger the possibility of an anthropological collection study. At the time Beger was working with Schäfer at the Sven Hedin Institute in Munich, as well as working for the Ahnenerbe in Berlin. Sievers put him in touch with Prof. Hirt so that the Auftrag Beger (Beger Project) could be initiated. But just in October '42, due to the bombing that had disrupted the local water and sewage network, a typhus epidemic broke out in Auschwitz, and the danger of contagion caused the project to be postponed until November 1943. When he concretely began the project, Beger also called collaborators from the Sven Hedin Institute to help him, indirectly involving him in the research. Beger chose prisoners to measure their cranial measurements anthropometrically; many of those analyzed were Jewish-Bolshevik commissars, as well as Asian types. At the end of World War II a rumor ran that many prisoner skulls had been brought to the Sven Hedin Institute. But this was an uncontrolled and uncontrollable rumor, partly because most of the materials and documents were destroyed. However, at that time in history all anthropologists were studying the measurements of human skulls, such as the American Samuel George Morton who had collected thousands of American Indian skulls in the 19th century.

Let us now be allowed a small disruption since without any

additional information, some of Himmler's hypotheses might appear absolutely absurd and unreal. In fact, in recent years discoveries have been made that may suggest that there may have been some truth to this hypothesis of migrations to Central Asia. Until recently, it was speculated that the human presence on the Tibetan plateau dated back to just the late Neolithic period (around 3,000 B.C.). Now, with the recent discovery of ancient handprints and footprints that are definitely human at a location about 90 km from Lhasa, and dating back some 20,000 years, a great leap back in time has been made. And, strange to say, this discovery would seem to validate an old Tibetan legend that an ancient religious culture (from which the Bonn cult would later descend) arrived from the north, via Mount Kaylas.

And a very recent discovery in the Taklamakan Desert (in Xinjiang, between Tibet and China) of mummies with very clear northern European physical characteristics, such as blue eyes, blond or reddish and often wavy hair, narrow noses, and unusual height for both the region and the time (over 6 feet). These mummies can be dated to around 2,000 BCE. In 1994 the Mail on Sunday in London published the news that a deposit containing mummies of tall stature, dressed in something like a tartan, had been found in the Chinese province of Xinjiang.

But back to the Tibet expedition. It was possible to organize the trip in earnest only when the Ahnenerbe was completely in Himmler's hands, that is, after Wirth's departure and Walther Wust's arrival in 1938.

We had mentioned earlier that Himmler would have liked Edmund Kiss to join the expedition as well and that the request was not granted by Schäfer, we believe for pure and simple leadership reasons, also related to the considerable age difference between the two officers. The general purposes of the trip to Tibet that interested Schäfer were purely scientific, geographical, geological, naturalistic, and anthropological, as shown by the plans for the expedition he drew up in 1937. This was at least the version he provided to the Allies after the war.

In April 1947 Schäfer distanced himself from the assumptions made by Himmler during their first meeting in 1936, shared by

almost all of the senior Nazi leadership, on the theory of Glacial Cosmology (Welteislehre). He claimed that he had always considered it wrong and absurd. However, we must also consider the fact, and we are neither the first nor the only ones to state this, that during the mission to Tibet, Dr. Wienert carried out scientific experiments aimed precisely at verifying the Wel Theory (there also seems to be a scientific report by Wienert on this, from 1947) and that, during interrogations, the prisoner Schäfer was hardly a model of sincerity, claiming, among other things, which is most unbelievable, that there was a de facto legal separation between the Sven Hedin Institute and the Ahnenerbe, for the sole and simple reason that one was based in Munich and the other in Berlin.

Regarding the Tibet expedition specifically, a few more comments should be made.

Ernst Schaefer wrote in his book Geheimnis Tibet (Secret Tibet) that it did not seem a coincidence to him that "the aura surrounding Tibet fascinates people in all the civilized countries of the world and that forbidden land appears as something supernatural, mysterious and demonic."

In essence, the National Socialist Weltanschauung felt the limits of Western democratic civilization and perhaps saw Tibet as a country that could offer Germany the means to free itself spiritually from the shackles of the so-called "Western" heritage.

In 2003 a book, Himmler's Crusade by writer and television documentarian Christopher Hale, was published, dealing precisely with Ernst Schaefer's expedition. The book appears to us to be very well detailed in its facts, but with a sometimes too devilish view of events, even the most current ones. In particular, this book dwells perhaps excessively on the anthropology studies conducted during the expedition, then immediately linking them to the experiments conducted by German doctors on concentration camp internees.

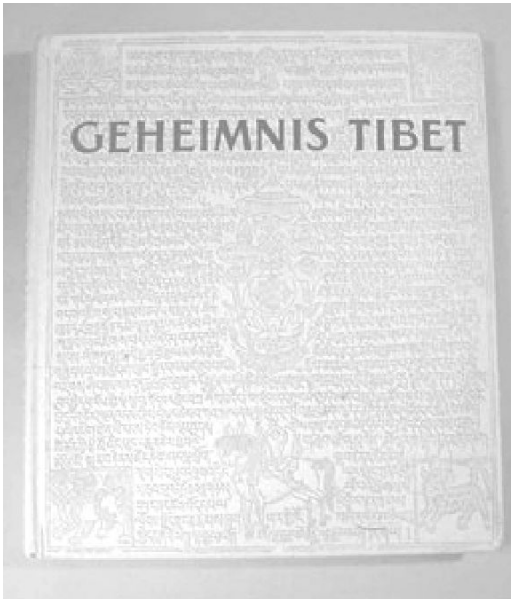
According to Himmler, steeped in Hindu doctrines drawn from the Rig Veda, the very ancient collection of hymns to the gods in Sanskrit, the ancient Indo-Aryan peoples had pushed as far as India, and the studies of Wüst, a specialist in Sanskrit, proved him right. Under this view, it was decided to organize the Tibetan

expedition to the forbidden city of Lhasa, under the command of Ernst Schäfer and Bruno Beger, in the course of which two thousand individuals were photographed and 376 were measured. The outcome of the expedition, according to the explorers, was largely positive: the ancestry of the Tibetans was found to be Indo-Aryan.

After the war, when the situation normalized, Heinrich Harrer donated his ethnological collection, or at least what he had managed to recover and save, to his hometown, Hüttenberg in Kärnten. Thus, artifacts from Tibet and nearby areas, South America, New Guinea, Africa and Borneo are displayed.

But really nothing else has survived from Ahnenerbe's research? What about his research method, a mixture of science and intuition, study of legends and traditions?

We will seek an answer if possible.



RESEARCH IN OTHER AREAS

Ahnenerbe scholars and researchers ventured to several places, which we will try to recall below. In 1936 Wirth had been privately in Sweden's Bohuslan, where he wanted an official Ahnenerbe expedition to be carried out that same year. Many petroglyphs representing animals, hunters, and symbols were catalogued and interpreted as prehistoric ideograms. Two years later there was an expedition to Syria and Iraq, led by Dr. Franz Altheim and Erika Trautmann. Archaeological sites in Babylon and ancient Persia were studied, as far as Hatra, an ancient fortified city that had been besieged by the Romans. In 1935 another expedition had been to Finnish Karelia, where it had searched for the origins of the Kalevala, an ancient collection of Finnish folk songs. Many songs of pagan origin were recorded, and some local witches were also interviewed. Meanwhile, research also continued in Germany, in Bavaria and the Schwarzwald : the oldest artifacts of Cro Magnon man were found by Dr. Assien Bohmers. The German researchers also obtained the cooperation of their French colleagues, so the Ahnenerbe visited some paleontological sites in France (La Fonde de Gaume, Teyat, Dordogne, La Mouthe, Les Trois Fréres).

Later, during the war, in 1941, the Ahnenerbe also became interested in the 900- year-old Queen Mathilde tapestry, preserved in Bayeux Cathedral and representing the events surrounding the Norman conquest of England in 1066. It is actually not technically a tapestry, but an embroidery.

The tapestry was first transferred to Juave-Mondaye Abbey, and later to Sourches Castle. In 1944, when the Allied troops entered Paris, the SS sent two of their emissaries to Paris to retrieve it, but they failed due to French surveillance. Various search activities were also conducted in occupied Poland. Here the Germans also wanted to recover the altar of Veit Stoss, a 15th-century German sculptor, kept in Krakovia Cathedral, which the Poles had disassembled into 32 pieces then hidden in different places. The Germans, however, promptly found them again and brought them to Berlin, where they remained stored in the Reichsbank vault until the altar was moved to

Nuremberg. The Warsaw Archaeological Museum itself was also despoiled of several valuable pieces.

By 1942 German troops had penetrated deeply into the territory of the Soviet Union and conquered the Crimea, where three of Himmler's emissaries, Dr. Herbet Jankuhn, Karl Kersten, and Baron Wolf von Seefeld, moved in search of artifacts from the Goths Tetraxitae who had been stationed in the Crimea at the time. In this they were aided by Einsatzkommando 11. Another expedition operated in the Crimea and Ukraine, consisting of Hauptsturmführer Konrad von Rauch, Untersturmführer Heinz Brücher (a graduate in botany) and Steinbrecher, an interpreter.

Before the outbreak of war, an expedition to Iran had been planned to analyze the Bagastana inscription, commissioned by the Achaemenid king Darius I, which was believed to be of Indo-Aryan origin. Due to the outbreak of war, the expedition was suspended.
The Ahnenerbe was also interested in the case of the Canary Islands, also mentioned by Wirth in his works, whose original inhabitants, the Guanches, had been described by all travelers as white men with blond hair, a fact confirmed by the finding of some mummies. Again, the planned expedition had to be suspended because of the war.
Iceland was another place of great importance to German researchers, so Dr. Bruno Schweizer proposed an expedition there in 1938 to study ancient folklore, architecture and analyze pollen. It was his firm belief that the first inhabitants had been settlers of Nordic origin. At present it is generally believed in scientific circles that the first inhabitants of Iceland came there from Scandinavia and the northern area of present-day England. At first the trip was put on hold because of an Icelandic press campaign ridiculing it, then it was postponed until the summer of 1940 because of the difficulty of finding Icelandic currency. But in May of that year neutral Iceland was invaded by British troops, in open and flagrant violation of international law. The British military arrested Dr. Bruno Kress, who had been sent there as a researcher. After the war, in 1955, his studies were published in the German Democratic Republic.

National Socialist Germany resumed exploration activities in the far south of the world, in that Antarctica already visited by Germanic expeditions in the late 19th and early 20th centuries. The

first German Antarctic expedition was in 1901-1903 by geologist Erich von Drygalski, who discovered a territory to which he assigned the name Kaiser Wilhelm II Land. It was followed by another in 1911-1912, led by Wilhelm Filchner (who had already participated in an expedition to Tibet), who discovered the Luitpold Coast in an attempt to determine whether the Antarctic continent consisted of two large islands.

But in 1937-1939, plans developed for a full-scale Antarctic expedition, headed by Alfred Ritscher, which was to establish a whaling base, to boost production of whale blubber, then purchased in large quantities from Norway to produce margarine and soap, with considerable outlay of valuable currency. The ship Schwabenland departed from Hamburg in December 1938, also loading on board light aircraft that could be catapulted (a remarkable find for the time). The expedition consisted of 57 people, including 24 crew. By January of the following year it was on site and began the recognition of an area of approx.

600,000 square kilometers, through some fifteen flights made by two Dornier Wal planes, called Passat and Boreas. Three German flags were planted along the coast and thirteen more were dropped by the planes some forty kilometers inland to affirm the Germanic claim to that territory. The expedition also informed that it had found temperate oases with vegetation, called Schirmacher Oasis, named after the pilot captain who discovered them.

Two more expeditions were planned between 1939 and 1941, also to establish military naval bases near the Drake Canal, which controlled the Indian Ocean and the South Atlantic. But the outbreak of war did not allow this.

At least that is what was said...

Because there is another, rather strange fact. In 1946 the United States organized a military expedition to Antarctica of unprecedented dimensions. Operation Highjump, led by the flagship Mount Olympus included the aircraft carrier Philippine Sea, thirteen other support ships, six helicopters, six fast ships, two seaplane support ships, and fifteen other aircraft. The expedition, supplemented by more than 4,000 men had an expected duration of

six to eight months. During the expedition, an exploring seaplane had found a vegetation-covered area near a lake, where the aircraft could ditch. The water temperature of the lake was 30°, rather high for the southern continent. Green, blue and red algae thrived in the waters. After two months the expedition was abruptly halted, with the official explanation (appearing in the Chilean newspaper El Mercurio of March 5, 1947) that Admiral Byrd was warning his countrymen to avoid international isolation, warning of the need to remain in a state of alertness and vigilance since he had realized perhaps better than anyone else the significance of the scientific discoveries made in these explorations and was able to make comparisons with the situation in Antarctica before the war. Somewhat strange explanation.

However, the German expedition does not appear to have been auspiced by the Ahnenerbe, although it was said that at the end of the war a U-boat with Ahnenerbe personnel on board would head to Antarctica. We have only one name: Hans Willi. But nothing more.

Ancestral Legacy scholars also became interested in, among other things, another area of the earth, to this day scarcely explored, and then even more shrouded in mystery: the Amazon. The South American equatorial rainforest, known as the Amazon, despite most people's misconceptions, does not belong only to Brazil, but also extends into neighboring countries, such as Peru, Bolivia, Paraguay, and Colombia, knowing no human-determined state boundaries.
Explorations of which little is known were carried out in this area. In 1936-37 the Ahnenerbe carried out an expedition to the Orinoco (Venezuelan Amazon) and Brazil, reaching as far as Lake Victoria. We were able to view a film about this expedition, in the course of which anthropometric measurements were taken, to determine the anthropological and racial characteristics of the indigenous people, and plants used by aboriginal shamans both for healing and for mystical visions were also collected. The research done in the Amazon rainforest was lengthy, accurately taking cranial measurements as well as measurements of other body parts. To our knowledge, the study of drugs used by the shamans to develop ecstasy techniques and to control the will of men was deepened. Among these drugs, the best known is mescaline, a hallucinogenic agent that German scientists had also synthetically developed since 1919. It is a plant in the cacti,

whose scientific name is Lophophora. It is native to South America. In Mexico grows the variety Lophophora williamsii, known to the natives by the name peyotl, which means meat of the gods. Its use in religious rituals is very ancient, and it is still present today in shamanic practices, as witnessed by Carlos Castaneda in his books. The effects can be varied, such as visions and hallucinations, which a few individuals with a particular determined attitude can realize, however. Effects of mescaline are a sharper ability to solve problems, loss of notion of time, and so on. Once the hallucinogenic effect is over, headaches, nausea and lack of balance occur.

There are also stories of a U-boat that allegedly sailed up the Rio das Amazonas to Manaus. Will this be true or is it one of many stories with no real basis?

In the first half of the 20th century there was still a heightened euphoria in the air about archaeological and anthropological research. Echoes of the discovery of the ruins of the city of Troy and those of the Minoan civilization in Crete were still alive, the mysterious Inca city of Macchu Picchu had recently been found in the Andes, Lord Carnavon was showing the world the splendor of Pharaonic Egypt with the fabulous treasure of Tuthankamon.

An Austrian naval engineer, Arthur Posnansky, made the world discover the ruins of Tiwanaku. But who was this man ? He was born in Vienna in 1873 and in the last decade of the 1800s had a rubber river transport company operating between Brazil and Bolivia. In 1899 the rubber war also known as the Acre War broke out between Brazil and Bolivia, a territory hitherto Bolivian but for several decades with heavy Brazilian immigration, aimed mainly at the exploitation of rubber and the extraction of precious metals from the rich gold deposits. Brazilian troops in 1902 occupied the disputed territory, where the independent state of Acre was proclaimed and immediately annexed to Brazil. After some bloody fighting between the superior Brazilian and Bolivian military forces, the war ended in 1904, with the cession of a territory of about 191,000 km2 to Brazil. During this war Posnansky participated in war operations alongside the Bolivians with his boat Anni, which he renamed Iris, carrying out daring attack operations against the Brazilians. When the fierce war

ended, he was in Brazilian-controlled territory and had to take refuge in Europe. But in 1903 he returned to Bolivia and settled in La Paz. Here he had a varied and adventurous life, as an engineer, miner, historiographer, explorer, archaeologist. And we remember that he was also a capable and very skilled photographer. For a long time he studied, photographed and filmed the ruins of Tiwanaku, writing many books on both the ruins and the local people. In retrospect, we believe that his research was very interesting and valuable, while it must be acknowledged that he also made some not inconsiderable errors of judgment. His best known book is Tihuanacu, la cuna del hombre americano (Tihuanacu, the Cradle of the American Man), published in 1944, but he had also written books expounding-among other things-the results of his anthropological research on the natives. His first known work is Die Osterinsel und ihre praehistorischen Monumente, Pula, 1895,which was followed by Tihuanacu and Islas del Sol y de la Luna, Titicaca y Koati, La Paz, 1910, Antropologia y Sociologia de las Razas Interandinas y de las Regiones Adyacentes, La Paz, 1938, as well as almost a hundred minor publications.

Posnansky believed that the city of Tihuanaku (or Tiwanaku according to the normalized spelling in current use in Bolivia) was about 15,000 years old and that civilization spread from there to the Americas. Logically, this bold postulate of his aroused an agitated controversy against him, with the result that his intellectual merits were scarcely recognized. Yet some of his views are now recognized by cathedral archaeology: Dick Ibarra Grasso, a leading authority on Bolivian archaeology, has confirmed the astronomical observatory function of the city's main ruins, as well as the depiction of a solar calendar in the Puerta del Sol (Sun Gate). The active Austrian engineer believed- in our opinion correctly-that science in Tiwanaku was very advanced considering the parameters of the time, the obvious result of a solid social set-up that had allowed studies to advance methodically through several generations, coming to understand and describe the complex movement of the stars. But Posnansky should also be credited with another great merit, that of meticulously cataloging the Tiwanacotian monuments and their particularities. Were it not for his meticulous and Teutonic patience, we would not know many details that have now disappeared due to the erosion of time and the culpable neglect of men.

But his early publications on the Great Kalasasaya (the large temple with upright stones) and the Little Kalasasaya (the semi-subterranean temple) immediately fascinated experts. In 1929 a strange German scholar figure, architect Edmund Kiss, visited Tiwanaku. Thanks to his literary talents, he had written several successful novels, dealing with such topics as the end of Atlantis and the migrations of the Aryan lineages. He had thus earned enough money to be able to afford to travel as he wished, and in 1928 he arrived in Bolivia for the purpose of visiting the ruins of the ancient city near Lake Titicaca, which to his eyes immediately appeared akin to the ancient constructions attributed to the Norse peoples. Kiss here met Posnansky, who was like him a firm believer in Wel, and both felt that confirmation for this theory could be found in the archaeological remains of Bolivia. Kiss examined the Puerta del Sol reliefs and derived a cosmological calendar with days lasting 30.2 hours, close to Hörbiger's hypothesized 29.4 hours. Posnansky had already deduced from the location of the temples and their alignment that those ruins should be dated to a time around 13,000 b.c. And, dulcis in fundo, the remains of piers had also been found at Tiwanaku, proving the existence of an ancient port on nearby Lake Titicaca. And in this same lake an unknown and degenerate variety of Hippocampus, better known as seahorse, had been found. It was named Hippocampus titicacaensis, and a specimen was brought to the Berlin Museum of Natural History by Posnansky himself. The natives considered it a divine manifestation. But how, a typically marine species in an immense freshwater lake 4,000 meters above sea level ? From that, to inferring that the lake was once connected to the ocean and the whole area was located at sea level, the step was short.

As far as is currently known, Lake Titicaca was once much larger, and is gradually shrinking. Located at an elevation of 3,810 meters above sea level, it currently has a length of 204 km and a maximum width of 65, covering an area of 8,562 km2. It is composed of two bodies separated by the Strait of Tiquina, the larger to the north being Chucuito and the smaller, to the south, being Huinamarca. The light here, thanks to the purity of the air, has an exceptional quality, and very few spectacles are as enthralling as witnessing the sunrise on the shores of the lake, whose transparent waters take on an intense cobalt blue color that we still remember with nostalgia.

According to current Bolivian archaeology, the Tiwanakota civilization would have developed over a period of time between 1,250 B.C. and 1,290 A.D. But it would be more correct to speak of several stages of that civilization. Not least because only (and very little) of the first layer has been excavated. Walking through the ruins one sees pieces of smooth and decorated pottery surfacing everywhere, which anyone can pick up. One assumes that, as with Troy, we must be talking about several cities superimposed over time. But this is not the point we are currently interested in.

Let us return to Kiss's trip to Bolivia. The conclusions Posnansky had come to were studied by such authoritative experts as Dr. Hans Ludendorff (Director of the Potsdam Astronomical Observatory), Friedrich Becker of the Vatican Observatory, and Prof. Arnold Kohlschutter (astronomer at the University of Bonn). An expedition had been organized in 1927, in which Rolf Müller, a qualified astronomer having previously studied astronomically some megalithic constructions in Europe, participated. Müller was able to confirm the accuracy of Posnansky's calculations, arriving at his own conclusions about the antiquity of the site. But Kiss, in his wanderings in the Andes around La Paz, had also found several sculptures cyclopean of human heads with Nordic features, which strengthened him in his opinion about the passage of ancient North Atlantic peoples in those places. He also noted that there were four hundred and forty-seven reliefs on the Puerta del Sol, as many as the number of times that - according to Hörbiger - the moon preceding the present one would circle the earth in a year. So he deduced that it must have been an ancient calendar. He thus came to the conclusion that Mexico and Tiwanaku had been colonies of an original homeland, the mythical Atlantis.

The Great Kalasasaya appears to have been simultaneously a solar temple and an astronomical observatory. Recall also that Tiwanaku was as early as 4,000 b.c. a center of artificial cranial deformation, tending to elongate the head by the application from infants of tightly bound tablets on the forehead and nape of the neck, until the age of four. The practice, which spread throughout the Inca Empire, was also known in Mexico as well as on the old continent: evidence of it has been found at Byblos, also around 4,000 b.c., in

Egypt (1,500 b.c.), in Georgia (3,000 b.c.). Somehow it was believed that such an elongated head was an indication of greater physical and intellectual value. The custom also appears from 450 b.c. until after the Christian era in populations settled east of the Black Sea. According to studies dating back to the first half of the 1900s, men with deformed skulls first arrived in Europe from the Scythian area, the second during the Middle Ages. The custom would have come from central Asia via the Cimmerians. The practice of deforming skulls was practiced in Phoenicia, India, Ceylon, Korea, China (practiced by beggars), Japan (here, however, it was used by priests and the Ainu),Indonesia and Malacca, Indonesia and the Philippines, the northwestern coastal area of the present-day United States, Mexico (Aztec, Mexica, and Maya areas), Peru, and Patagonia. The methodological similarity and geographical distribution show that American deforming practice is closely related to Asian deforming practice.

After his meeting with Posnansky, Kiss joined the SS, joined the Ahnenerbe and contacted Prof. Wüst to prepare an archaeological expedition to Tiwanaku. The expedition, which was expected to last at least a year, would consist of about 20 scholars, would carry out excavations in the archaeological area of Tiwanaku, explore Lake Titicaca, and analyze the various sections of the Camino del Inca, the great series of pre-Columbian roads joining different points of the ancient Inca empire from Ecuador to Argentina.

By August 1939 the expedition had been organized and was ready for departure. On September 1, World War II broke out, with the invasion of Poland. The trip was postponed sine die.

Perhaps it is time now to add some additional information about Tiwanaku, in case our reader is not aware of it. First, we need to explain why we use the diction Tiwanaku instead of the one, more current in Europe, of Tiahuanaco. The former term is closer to the phonetics of the Aymaran language, proper to the indigenous peoples of the place, while the latter belongs to Quechua, which was the characteristic language of the Inca Empire. In this regard, it is worth clarifying that Inca was the name of the dominant caste, while the peoples of the empire were diverse, with Quechua predominating. What does Tiwanaku mean? Several etymologies have been proposed.

It has been said to derive from "Tiay guanaco" (sit down, or quick), which the Inca Mayta Kapac, passing through Tiwanaku, allegedly said to a messenger arriving from Ecuador. Another, less imaginative version and most credited, wants the name to come from Intiwa-Wan-Hake (city of the men sons of the sun). Some have also speculated that it derives from the Aymaran word Tihuana, which means standing stone, i.e., menhir, however, it has also been noted that the Aymarans knew the city by the name Taipicala (place where the stone representing the navel of the world is raised).

The archaeological site of Tiwanaku is located 72 km from La Paz, one km away from the present village of the same name, at an elevation of 3,825 meters and about 20 km from Lake Titicaca. Its civilization disappeared around 1,200 b.c. and the city was already in ruins when, three centuries later, the Incas established their rule over the area. The site, right aerial inspections conducted in the second half of the 20th century, encompasses an area of 420 hectares, of which only 16 formed the civic and religious center of the city. Among the most immediately usable remains is the Kalasasaya, a huge, partially restored building consisting of a large number of stone monoliths on a quadrangular perimeter measuring 128 by 118 meters, with an ingenious system of small collector channels for rainwater. The interior, a large courtyard, is accessed by climbing a monumental staircase, while three other staircases lead to a platform where the Puerta del Sol, raised there in 1904 but whose original location is unknown. It is a gigantic block of andesite weighing over ten tons, four meters wide and three meters high. Its reliefs are fascinating, with what has been called the "weeping god" in the center. Inside the temple is also the Ponce monolith and the El Fraile (the friar) monolith, a hieratic-looking figure holding two unclearly identified objects, having the appearance of a book and a stick. Opposite the monumental staircase, on the other hand, is the small Kalasasaya, also known as a semi-subterranean temple accessed by descending a stone staircase. The floor still retains a whitish coloring, while the walls are reddish; in Tiwanaku white and red coloring characterized the sacred buildings. The construction of the temple was evidently planned with mathematical exactitude: the floor is located two meters deep, but it never floods, thanks to a drainage system that still functions perfectly in our time. The walls are decorated with stone heads of incredible plastic beauty. Time has

corroded many of these amazing sculptures, representing different human races, even with different headdresses. If you look carefully, you can recognize features belonging to different ethnicities, typically Caucasian faces, others Asian, and so on. How to explain it?

In the center of the temple is the Barbado (bearded) monolith, so named because the features of a bearded face can still be seen on it, certainly unusual among Indians. In its interior a colossal monolith had been found by North American archaeologist Wendell Bennett, which is now on display in a plaza in La Paz.

Near the Kalasasaya is the Akapana pyramid, or rather its remains. Its perimeter was 800 meters, with a height of 15 meters. On its top there was a pool, probably used as an astronomical observatory. Unfortunately, it was ruined by a certain Ovaldeburo, a Basque miner who demolished it, digging with rare acuity from the top to the base in search of a nonexistent treasure. An excellent example of the vandalism to which the remains of ancient American cultures were subjected.

There are still other archaeological remains, but many pieces can be seen in the nearby archaeological museum, or by walking through the narrow streets of the nearby village of Tiwanaku. The looting of the sumptuous ruins is evident in the countless hovels of the small town built in colonial times, where so many construction and decorative elements, taken from the colossal old buildings, are still clearly visible. Worse had the British, when they built the railroad in Bolivia, demolished the town's ancient ruins for gravel. Or the Bolivian military, who had used them as targets for target practice.

But returning to the presence of Ahnenerbe scholars in Bolivia, we have also picked up rumors about an alleged secret expedition to the Amazon, which the Germans allegedly organized during the war, in search of Akakor, an ancient civilization more than 10,000 years old, located in underground cities, which allegedly possessed more advanced technology than we have today. A German journalist, Karl Brugger, wrote about it around 1980. Perhaps the only thing certain is that one day before the surrender two German submarines (U 530 and U 997) sailed to South America and surrendered in Argentina. But did they pass somewhere else first? And

Brugger's indigenous guide spoke German. In 1975 a satellite photographed twelve vegetation-covered pyramids in the Amazon jungle (13° lat. South, 71°30" long. West).

We have been unable to find any concrete information about any of this, which seems to us, until proven otherwise, to be a legend, so we cannot consider, at least in the current state of knowledge, this story, which has all the characteristics of improbability.

THE POPE OF THE RACE

Hans Friedrich Karl Günther was born in 1891 in Freiburg. The son of a musician, he studied comparative linguistics at the University of Freiburg, and also took courses in zoology and geography. He also studied for six months at the Sorbonne in 1911 and received his doctorate in 1914. Soon after, at the outbreak of the Great War, he enlisted in the infantry, but fell ill, was transferred to the hospital and declared unfit for military service, so he went to the Red Cross. Once the war was over, he began his writing career with "Ritter, Tod und Teufel" (The Knight, Death and the Devil) a polemical work in which he took up the traditions of German Romantic paganism in the form of "biological nationalism," which greatly impressed the young Himmler. He then studied at the University of Vienna while working at a museum in Dresden, and in 1923 he moved to Scandinavia, where he received awards from Uppsala University and the Swedish Institute of Racial Biology, headed by Herman Lundborg. At that time he wrote the book "Brief Ethnology of the German People," an exposition in popular terms of Nordic theories. In 1931 he was given the chair of racial theory at the University of Jena, and in 1932 he joined the National Socialist Party. In 1935 he was appointed professor at the University of Berlin where he taught race science, human biology and rural ethnography. From 1940 to 1945 he was a professor at Albert Ludwig University. He wrote a large number of books and essays on the problems of race and eugenics.

For his research and positions he was referred to as Rassengünther (Günther race) or even Rassenpapst (pope of race). Although he was not officially a member of the Ahnenerbe, he had great influence on National Socialist racial conceptions and was always held in the highest esteem in the cultural circles of the time. During the Third Reich he received various honors, indeed in 1935 he was declared the "pride of the NSDAP" for his extensive scholarly work and was also awarded the Rudolf Virchow honor. Hitler himself, in 1940, awarded him the Goethe Medal for Arts and Sciences. In March 1941 he was an honored guest of Alfred Rosenberg's Institute for the Study of the Jewish Question.

At the end of World War II he was interned in a concentration camp for three years, but in the end it was decided that he had been part of the Nazi system, but not an instigator of criminal acts. In the trial he was defended by the University of Freiburg. However, he did not change his positions, denying the existence of the Holocaust throughout his life. In 1951 she published the book "The Husband's Choice" in which she listed the good biological qualities to look for in a marriage. She always argued that sterilization should remain a legal option, as it had been in Nazi Germany. In his 1959 book he argued that people of low IQ were reproducing too much in Europe, and the only possible solution was state-assisted family planning.

He died in 1968 in Freiburg.

His racial theories were influenced by Eugen Fischer, professor of anthropology at Freiburg, and by the theories of Count Georges Vacher de Lapouge, who felt himself to be a disciple of Darwin and wanted to define races in strictly biological terms, roughly dividing them in anthropological terms into dolichocephals and brachycephals. However, Günther's view was fundamentally biological and scientific, based on the natural sciences, with a classification that considered physical characteristics and then moved on to psychological ones. Thus for him race was a human group with somatic and psychological characteristics, differentiated in that sense from other human groups and always producing other similar individuals. He admitted, however, that the Europeans, for the most part, were mongrels, derived from the mixture of different primitive races. He distinguished European populations into six races: Nordic, Phalic, Eastern, Western or Mediterranean, Alpine-Dinaric, and Baltic-Eastern. The Nordic race was distinguished by its medium-high stature, fair complexion, elongated face, pronounced chin, light hair, blue or gray eyes, and straight nose. Its psychological characteristics were sincerity, reflection, sense of justice, realism, fortitude, and self-control. In contrast, the Phalic race, while resembling the Nordic race, was physically taller and stockier, smaller eyes, more pronounced chin and cheekbones, short nose. Psychically it is shown to be tied to its territory, very loyal, constructive rather than creative, moderate. The Oriental breed is short, with elongated

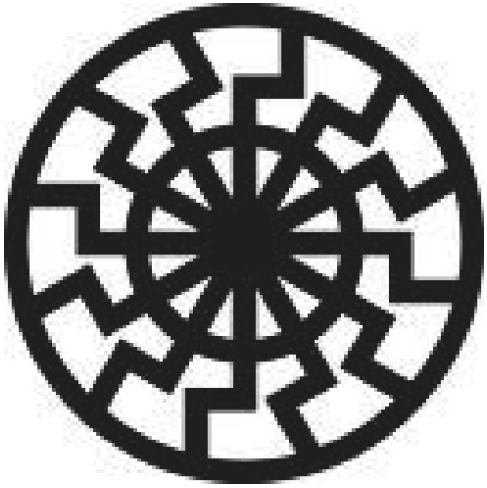
face, yellow-brown complexion, rather sturdy with short legs, rounded shoulders, long arms, brown eyes, thick round lips, sparse beard. Inwardly she is cautious, sedentary, closed and distrustful, hardworking, interested in money, fighting only to defend herself. The Western or Mediterranean race is also small in stature, but slender, dolichocephalic, with round chin, straight or wavy dark-colored hair, large mouth; the main psychological characteristics are passion, eloquence, externalization of feelings, intellectual vivacity, imagination, formality. The alpine-dinar breed is tall, brachycephalic, high forehead, protruding occiput, large nose, crease from the nostrils to the corners of the mouth, fleshy lower lip, long legs, straight or wavy dark brown hair, dark eyes, brownish complexion, thick beard. Psychologically it shows courage and boldness, is tied to its territory and feels an intense love of country, and is jovial and outgoing. Finally, in Europe, we find the Baltic-Eastern breed, of short stature, large head, large and flattened nose, small clear eyes, pale skin not very sensitive to the sun, hard blondish hair. It is a closed race with little resolve, tending to superstition, mysticism and fatalism. In addition to these six races, the Levantine race is also mentioned, resembling the Dinaric or Armenianid race, but inwardly split between spirit and matter, with reversal of values. In addition to the European ones, Günther also considered non-European ones, including the Mongoloid or Central Asian, the Sudetic or Preslavic, and the Negro.

The Nordic race would be, for him, the most noble and creative, and Günther found blond Nordics everywhere among the founders of civilizations and cultures. The opposite of the Nordics were the Jews, who were considered an element of ferment and disturbance, an invasion of European structures from Asia. It was Günther's opinion that the Nordic peoples should unite to secure their supremacy.

Recall that among his most devoted disciples was Bruno Beger, a member of the Ahnenerbe expedition to Tibet, who had come to the conclusion that Tibetans exhibited anthropological characteristics intermediate between the Nordic and Mongolian races, and would therefore be superior to other Far Eastern Asian races.
It is also worth mentioning another scholar, Ludwig F. Clauss, who shifted the focus of the analysis of racism from the purely medico-

biological to the philosophical: from physiological and psychological differentiations he moved on to inner differentiations, applying the Platonic concept that from the "idea" the race was formed, that is, that each spiritual principle formed a race in its own image, with its own style. Thus from expression, conceived in physiognomic terms, one could trace style and race. Therefore Clauss had elaborated a specific typology of human races: the creative man (Nordic race), the static man (Phalic or Atlantic race), the expressionist man (Western Mediterranean race), the man of revelation (Oriental or desert race), the man of redemption (Armenian or Levantine race), and the man of evasion (Dinaric or Alpine race).

The fundamental difference from Günther is that an anthropological view is contrasted with considerations that are also psychological and of way of life, lifestyle and attitude toward the world.



AT THE END OF THE WAR

Ahnenerbe leaders were partly tried in the Nuremberg trial. In particular Wolfram Sievers was sentenced to death.

In the course of the trial he declared that Himmler had summarized the program of the Ahnenerbe as follows succinctly : "Raum, Geist, Tod und Erbe des nordrassischen Indogermanentums" ("Space, spirit, death and heritage of the Indo-Germanic world of Nordic race").

Wolfram Sievers was born in 1905 and at the age of 24, in 1929, he joined the N.S.D.A.P., becoming a member of the SS in 1935, with ID 275325, later becoming Standartenführer. In 1937 he came to head the RUSHA. When Ahnenerbe came under Himmler's direct control, Sievers was appointed its secretary. At that time it appears that the society was also in charge of medical research and experimentation, using KZ-Lager prisoners. In recent years, a document also appeared by which it allowed to hand over prisoners, already sentenced to death, for secret atomic weapons experiments (as informed by Rainer Karlsch in the book "Hitlers Bombe").

After the end of the war he was found guilty of crimes against humanity by the victors in one of several Nuremberg trials, and therefore sentenced to death. Before he was hanged in 1948, he asked to be assisted in an unknown religious ritual by another Ahnenerbe member, Friedrich Hielscher, who accompanied him to the gallows. In our opinion, based also on Sievers' spiritual attitude, these were probably rites similar to those provided by the Bardo Thödöl, the Tibetan Book of the Dead. But this is only a hypothesis.

Apparently all the research and secrets of the Ahnenerbe thus disappeared forever. However, many doubts and even well-founded ones remain....

Certain knowledge, both scientific and non-scientific, certainly interested the victors of the war, who were hoarding German patents and studies: Let us recall that aspirin was only Bayer's; that the planes later produced by the USSR were copied

outright from German models, from the Mig to the Ilijuschin; that the U.S. missile and space program made use of von Braun and many other German researchers (Operation Paperclip); that the Kalashnikov itself, better known as the AK 47, was a simpler and more rustic version of the Sturmgewehr 44. And much more could be said in this regard, but we cannot make a detailed list, which would require more pages than this book. We will only say that the patents alone that were requisitioned as war reparations or in some other capacity filled many railroad cars. And about atomic research, too, there would be much to be said, although only now, half a century after the end of World War II, are some meager and partial details coming to light, which in a sense confirm what was reported as apocryphal legend, namely that Germany had made great, indeed very great strides, in building the atomic bomb.

After the disappearance of the Ahnenerbe documentation, one could only come to know about its studies through the memory of the survivors, who often concealed, for various reasons, the progress of their research when they could not continue it under the control of the victors. But if this was relatively easy for scientists, it was not so easy for what we might improperly call "mystics."
Scientists ended up in the laboratories of the victorious powers, thus giving impetus to an accelerated development of a variety of technologies, fostered in part by the growing tension between the world's two greatest powers, the U.S. and the USSR, quickly arriving at what has been called the Cold War.

Everyone has been able to note how very few of the main protagonists of the Ahnenerbe were tried and sentenced to severe punishment; in this regard we believe that the case of Sievers was peculiar: he was an all too well-known figure in the political sphere of the Third Reich, while others, such as Hielscher himself, evaded capital punishment. It even seems that Hielscher maintained some kind of relationship with the Sovereign Military Order of Malta, as evidenced by the correspondence between Hielscher himself and Ringer, a German intellectual close to the Nazis, currently preserved in Malta.

Recall also the case of William Guyedan de Roussel, who was in charge of studies on Freemasonry in Vichy France, and transmitted

the results of his research to the SS, who thus arrested many Freemasons. He was indeed sentenced to death in absentia, but was able to escape to Latin America. We will also mention Jacques de Mahieu, former professor at the Sorbonne, who had to flee to Argentina, where he continued his university career. He deepened, including with archaeological field expeditions, his research on the presence of the Vikings in the Americas in pre-Columbian times. We will find him again later.

Instead, Heinrich Himmler's fate was different. He was captured by the British while, disguised and with false documents, he was trying to escape together with his two assistants, Macher and Grotman. He presented himself to British officers and spontaneously revealed his identity. Here the accounts diverge in some details: according to the official version, provided by the British in a later report, on May 23, 1945, Himmler allegedly solicited an interview with the British commander, Captain Thomas Selvester, to whom he revealed his true identity. On May 25, while he was being searched, he allegedly bit the hand of the doctor who wanted to inspect his mouth, deliberately crushed the cyanide vial in his mouth, and died almost immediately, despite efforts to try to save him.

According to another version, after being subjected to pressing interrogations for a week, he committed suicide with the cyanide capsule, which he had prudently kept in his mouth. A doubt assails us: how could he have kept the capsule hidden from his inquisitors for so long? And the doubts increase manifold when we discover that no documentation of the interrogations is available. The two assistants, who were arrested with him, never stood trial, nor did they ever mention what happened on those fateful days. But we have said before what is the historical truth concealed in the few documents not destroyed by British intelligence, and that is that Himmler was assassinated on Churchill's orders so that he would not reveal the relations he had for a possible separate peace. So believes the writer Joseph Bellinger in his book "Himmlers Tod: Freitod oder Mord?" And it is argued that in other cases suicide is also rather dubious.

The only thing certain (at least it is thought) is that his body was burned and his ashes buried on the Lüneburg moors,

anonymously to prevent them from becoming an object of veneration by surviving Nazis.

However, the Ahnenerbe did not disappear with him. Even after the war that had annihilated National Socialism, someone continued some of the association's activities. Mention should be made of the "Freiwilliger" (volunteers), an association of ex-SS, which, however, was basically no more than a group of former war veterans with no esoteric pretensions. The "Schwarze Sonne," on the other hand, was a group with more misteriosophical. There is still the "Thule Gesellschaft, " based in München, where there is also the "Holy Vehme, " the latter with strong esoteric inspiration.
But also extremely interesting is the continuation of anthropological Ahnenerbe research, as done, for example, by sociologist and anthropologist Professor Jacques de Mahieu in South America, or magical cosmovisions, as done by Miguel Serrano, one of the greatest Chilean writers of the 20th century.

PART TWO.

HAS THE AHNENERBE RESEARCH CONTINUED ?

We got a rough idea of what the Ahnenerbe was during its official life, from its inception to 1945, when it disappeared from the scene with the violent collapse of the Third Reich, engulfed by a war the likes of which had never been seen, worthy of the Mahabharata. But one question remained unanswered: what survived from that research? Because while it is fairly well known what happened with most scientific research, instead for the fields of study of ancestral heritage we have a big black hole.

Everyone is well aware that the experience of von Braun and many other German scientists enabled the U.S. to explore space and conquer the moon, it is well known that the Soviet aviation industry owes its development to patents stolen from Germany as war damages, the U.S. chemical and pharmaceutical industry plundered German research, starting with aspirin, even the Nazi concentration camp irradiation experiments were studied by the U.S., continuing them in Israel. But let's start at the beginning. We know that Dr. Horst Schumann, a former Luftwaffe medical officer who later switched to the SS and who operated in the Auschwitz-Birkenau camp, had tried to use X-rays for sterilization by exposing a few dozen Jewish male and female prisoners to radiation, but the results of the experimentation were not satisfactory. The only tangible result was physical damage, which also resulted in the death of some of the prisoners. However, having the Röntgen rays at his disposal, Schumann also engaged in other research, looking for the possible cure for a skin fungus, which mainly affected the face, particularly prevalent during the war, when very often soldiers shared the same razor. Schumann tried using radiation to treat this mycosis, again on human guinea pigs. It was found that prolonged exposure to radiation caused severe skin infections and severely damaged the glandular system. It would be logical to assume that the victors of the war, having been made aware of these experiments, which were declared contrary to medical ethics and the Hippocratic Oath, having also initiated several trials against the SS doctors responsible for the

various eugenic programs, most of which ended in death sentences, would keep well clear of these practices. But things did not turn out exactly that way. The truth remained hidden for many years, but eventually, after half a century, it became known that the United States had continued the experiments with irradiation.

Perhaps this little-known fact deserves some timely clarification. On August 14, 2004, at 9 p.m., Israel's Channel 10 television station exposed a horrible secret: the deliberate irradiation of Sephardic children, decided by Israel's founding fathers themselves. A documentary entitled "One Hundred Thousand Radiations," directed by Asher Khamias and David Balrosen, and produced in 2003 by Dudi Bergman, was presented. It was followed by a panel discussion, moderated by presenter Dan Margalit, normally in line with the establishment, which was attended by David Edri, representing the Ringworm Victims' Committee, Boaz Lev, spokesman for the Israeli Ministry of Health, and a Moroccan singer. Here are the facts in dispute: back in 1951, Dr. Chaim Sheba, director general of the Ministry of Health brought from the U.S. seven X-ray apparatuses, which had been entrusted to him by the U.S. military, to carry out a mass experiment on a full generation of young Sephardim, who would be used as guinea pigs. Each child would be subjected to massive irradiation (we speak of 35,000 times that normally acceptable) in the head. The Israeli government as compensation received from the United States the amount of 300 million Israeli lira (which had replaced the Palestinian pound) per year, when the annual budget of the Ministry of Health was 60 million. Since the rate change with the dollar was 0.357, we are talking about $84 million per year, which for that time represented a huge amount, the equivalent of billions of dollars today. Parents of the victims were deceived, telling them that the children were going on a school trip. Then they were told that the irradiations were a treatment against trichophyzia of the scalp (ringworm), a fungal dermatitis. Of the children subjected to the treatment, 6,000 died in a short time, while many more were seen to have cancer, dying of it continuously, suffering at the same time from epilepsy, amnesia, Alzheimer's disease, various psychoses and excruciating headaches, while their hair grew in irregular patches, like an unusual form of alopecia. One woman in her fifties, still surviving, looked seventy years old. As virtually the victims' entire bodies were exposed to X-

rays, their genetic structure was also affected, and their children also developed cancer. It should be noted that the majority of the victims were from Morocco, from which more Sephardic people came. Those who had emigrated to France prospered while those who had moved to Israel turned poor and often delinquent-the gamma rays had baked their brain cells. Testimonies revealed that only Sephardic children were chosen as guinea pigs when "recruitment" officers showed up at schools or kindergartens. Ashkenazis, recognizable by their last name and often blond hair, were immediately discarded.

It was also claimed in the documentary that Operation Ringworm was a eugenics program designed to eliminate the weaker sections of the population, citing two prominent anti-Sepharitic Jewish racists, Nahum Goldmann and Levi Eshkol. The former had remained in Switzerland during World War II and does not appear to have given much help to his co-religionists who were refugees there. From there he moved to New York to put himself at the head of the World Jewish Congress headed by Samuel Bronfman, who, according to Canadian writer Mordecai Richler, had struck a deal with Premier Mackenzie King to prevent the immigration of European Jews to Canada. As for Levi Eshkol, on the other hand, it should be mentioned that he had been responsible for organizing Komorol, a water distribution company, in Palestine in 1937, and through this he had obtained from the Reich government that a number of Jews could emigrate to Palestine bringing with them part of their assets and resources, especially in the form of machinery and equipment Made in Germany. The arrangement worked like this: Jews chosen by the Jewish Agency would leave Germany for Palestine and their assets would be used in financing the purchase of German goods. These would be Jews opposed to Judaism (for this specific issue we refer to Barry Chamish's book "Shabtai Tzvi, Labor Zionism and the Holocaust"), while the others would be left to their fate. But back to the Ringworm program: the related documentation, at the Ministry of Health, disappeared, according to statements by the official spokesman, Boaz Levi, burned in a fire, a too convenient fire.

But there had to be a chain of command. Around 1998 the kidnapping of 4,500 Yemeni Jewish children was investigated; the person heading the Children's Movement was Rabbi Uzi Meshukum, who was imprisoned while trying to learn the truth. When he was

released, he was in a vegetative state, from which he never recovered. He had said that the kidnapped children were sent to the U.S. to die in nuclear experiments in which U.S. guinea pigs could not be used. This was in exchange for money and secret information about nuclear energy. The Israeli nuclear program was initiated by the then director general of the Defense Ministry, Shimon Peres. Rabbi David Sevilla of Jerusalem confirmed these facts and some photographs were seen of the scars in the bodies of the few surviving Yemeni children and the cages in which they had been brought to the United States. However, by the early 1950s American law had prohibited these kinds of experiments on prisoners, mentally calibrated etc., so it took more lab rats, which were provided, for a fee, by the Israeli government.

But how was the Israeli government constituted at the time? Here is its composition at the time of the Ringworm :

Prime Minister: David Ben Gurion
Minister of Finance: Eliezer Kaplan
Minister for Settlement: Levi Eshkol
Minister of Foreign Affairs: Moshe
Sharrett Minister of Health: Yosef Burg
Minister of Labor: Golda Meir
Minister of the Interior: Amos Ben Gurion

The most important post that was not included in the Cabinet was that of Director General of the Ministry of Defense, Shimon Perez.

It is evidently impossible that a program of that economic size was not known to the prime minister, so Ben Gurion must have been aware of these nefarious deeds, so he chose his son in the Interior precisely to control the police in case of trouble. What about the others in charge? Eliezer Kaplan, Minister of Finance, oversaw the financial side of the operation and gave his name to a hospital, as did Dr. Chaim Sheba, who had conducted the Ringworm. Yosef Burg was allegedly the one most responsible for the kidnappings and, as Minister of Health, the most directly involved in the Ringworm. Levi Eshkol was treasurer, in the first four years after the birth of the state of Israel, of the Jewish Agency, thus directly involved in the events in question. What about Golda Meir? Her exact role in the affair is

unknown, but all the prime ministers until 1977, when Menahem Begin was elected, came out of this group, almost a reward for keeping quiet. She also served as prime minister.

The moderator of the TV show, Dan Margalit, attempted to justify the events by saying, "The state was poor, though; it was a day-to-day survival problem."

Let us add that the broadcast was aired in conjunction with a very successful show. The next day no newspaper mentioned it, while the other channel's show was being hailed. For more details on these specific facts, we recommend the following sites:
chamish@netvision.net.il and
http://www.haaretz.com/hasen/spages/458044.html.

But there is also another fact: British scientists experimented with the effects of Yprite, the deadly gas used during World War I, on several hundred Hindu soldiers for more than a decade, even after the second war. The experiments, which began in the early 1930s, were directed at testing whether the gas damaged the skin of Hindus more than that of the British, and took place in Rawalpindi, now in Pakistan. Many burned severely, of course.

More than 20,000 soldiers in the British armed forces were subjected to these chemical warfare experiments between 1916 and 1989 at the Ministry of Defense research center at Porton Down. Many of the people subjected to these experiments later claimed that they had been tricked into participating and that in addition to Yprite they had also had to undergo experimentation with hallucinogens such as LSD.

During the Second War, 2,000 U.S. servicemen also participated in experiments conducted by the U.S. Naval Research Laboratory, with the promise of free weekend releases. In addition to Yprite they were subjected to exposure to Lewisite, a chemical compound containing arsenic, which damages the skin, eyes, respiratory tract and digestive system.

An official investigation into the deaths that followed these experiments ended in a non-suit because the evidence necessary for a criminal trial was lacking.

The news was published on September 1, 2007 in the Guardian in London. In short, the experiments initiated by the Ahnenerbe had their equivalent in the Western democracies, which covertly continued them even after the end of World War II.

But after this, albeit necessary, digression, let us return to the specific studies of the Ahnenerbe after 1945.

JURGEN SPANUTH: ATLANTIS IN THE NORTH SEA

Jurgen Spanuth, born in 1907 in Leoben, Austria, studied theology at universities in Tübingen, Berlin and Vienna, and became a Lutheran pastor in Bordelum, a small town in Schleswig. Here he became interested in the traditions and sagas told by local sailors, fishermen and farmers. All accounts agreed that on an island in Jütland there had existed a temple dedicated to the worship of the sun, dating from the last period of the 'Bronze Age. His academic background was as a theologian and classical philologist, so these traditions interested him greatly and prompted him to write about them. His many works include: Nordfrieslands Bekehrung zum Christentum ; Das enträtselte Atlantis; ... und doch: Atlantis enträtselt!; Atlantis : Heimat, Reich und Schicksal der Germanen; Die Philister, das unbekannte Volk : Lehrmeister und Widersacher der Israeliten ; Die Phönizier : ein Nordmeervolk im Libanon.

Basically, Spanuth elaborated on the idea that the Platonic Atlantis, mentioned by Plato in the well-known dialogues Timaeus and Cirtia, was located in the North Sea, and that its political and religious center was located near the present-day island of Heligoland. We move back in time to the Bronze Age. This center, which would have been on an island now submerged by the waters, would be identified with Basileia, the royal island of the Phaeacians sung about by Homer in the Odyssey. And the Phaeacians would be none other than the Hyperboreans, who appeared in the myths and stories of the ancient Greeks. Thus Spanuth identified the Northern Bronze Age with the Atlantean Empire. Several may have been the causes of the sinking of Atlantis, perhaps a comet that came too close to the earth, which would thus have caused unimaginable tidal waves. Not for nothing did the Greeks have the myth of Phaeton, who allegedly crashed in the chariot of the sun lent to him by Apollo, the Egyptians that of Sekhmet, in Syria Anat was remembered, while in the Avesta Tishtrya was mentioned. The catastrophe would occur, according to the scholar, around 1250 b.c., and would be identified with the flood of Deucalion of Greek mythology and the seven plagues of Egypt of biblical memory. The Atlantes, known then as the Sea Peoples, would begin the invasion of Egypt as a confederation of peoples, including

the Denen (Danes), the Sakar (Saxons), the Phrst (Frisians) who would later give their name to Palestine, the Sekalesa (from whom Sicily would take its name), the Sardasa (Sardinians) and others. The Hyperborean god was the solar Apollo, whose cult would thus pass into Greece. The invasion was repelled by the Egyptians, as recounted profusely on the columns of the temple at Medinet Abu. Later, while the Phrst (Philistines) settled in Palestine, the Sakar did so in Lebanon, originating the long Phoenician seafaring tradition. These peoples brought their own writing, which gave rise first to the Phoenician alphabet, then to the Greek alphabet, and subdued the local peoples, of Semitic origin, helping Solomon in the construction of the temple. There was, however, a difference in dating from Plato's, which had determined the sinking of Atlantis around 9000 b.c. Spanuth asserted that the difference was motivated by the use in ancient times of a lunar calendar. It therefore came to 673 solar years before Solon, or 1230 b.c.

Our author also considers a fascinating problem, always taken with a grain of salt by those who have wanted to probe the Platonic myth of Atlantis, the problem posed by the identification of orichalc. This term, which to the Greeks meant similar to gold, has always created great problems of interpretation, not least because everyone thought of bronze or some unknown alloy; instead, our author had an ingenious solution: it was 'amber, that same much sought-after precious amber that passed through Europe from the north of what is now Germany, precisely through what have been called the amber routes, reaching the Mediterranean, where it was shipped and sold to Egypt and the East. The amber that has those much- appreciated fiery reflections and can be dissolved in linseed oil to make slabs, which could then be used to cover furniture and walls. We are thinking of the more recent and famous Amber Chamber or Bernsteinzimmer of Frederick of Prussia. And even then it could have been used to decorate temples and palaces in Basileia. And just to throw a stone in the pond, we will report that recently the Japanese Cultural Heritage Agency announced that two amber beads were found at a tomb in Asukamura, Nara Prefecture, along with two fragments of human bone and a piece of iron. The two elongated beads measure 9.5 millimeters and 9.3 millimeters in length, and each bears a hole 1.8 millimeters in diameter. We would say that amber came quite far, either passing from hand to hand through

merchants of the time, or through ancient unrecognized migrations of peoples from the Baltic area.

And even the descent of the Dorians into Greece would have been nothing more than the displacement of the same Indo-European peoples from northern Europe to the territories bordering the Mediterranean, all the way to Asia Minor, bringing about the sudden and violent end of Mycenaean culture. This is the old and disputed theory of the end of the Mycenaean era brought about by the Dorian invasion. What is certain is that the dates coincide.

However, in his works Spanuth also ventilates the possibility that others may have been the causes of Mycenae's demise, such as that of the volcanic activity that invested Thera (Santorini). But the evidence, including dendrochronological evidence, points to 1628 b.c. for the Thera disaster. It must be admitted that not all of Spanuth's hypotheses are completely acceptable, however, there is clearly something going on.

However, this Lutheran pastor did not limit himself to hypotheses, but actively engaged in field research, traveling to Egypt to personally view the Medinet Abu paintings and inscriptions, and then organizing an underwater archaeological expedition near Helgoland. Here he found traces of cyclopean constructions, but could not continue the expedition for financial reasons. According to his analysis, the ancient Atlantean culture was a northern European and proto-Germanic culture. Of course, he was harshly criticized because this theory had also been hypothesized by the National Socialist philosopher Alfred Rosenberg in his book "Mythus der 20. Jahrhunderts." Currently, his theories are not even discussed by academia, closed in on itself as usual. Yet despite possible errors and misinterpretations, many of his assumptions are acceptable and deserve more than a few considerations. His comparisons between descriptions of the Island of the Phaeacians and the area of Heligoland are as plausible as ever, Homer's sailing times coincide with the real ones, comparisons between Egyptian representations of the Sea Peoples and archaeological findings are plausible. So why the ostracism against him? Spanuth presented his theories at a most unfavorable time, just after World War II, when talking about ancient Germanic origins was absolutely taboo, almost like now. And

what is more, a brilliant amateur who had worked in the field, he was confronted by bigwig academics barricaded in their university faculties defending their own privileges and glories.

Spanuth's work was translated into several languages and published in the United States, England, Italy, France and Spain between 1954 and 1980, while in Germany, at Kiel University, he was given only fifteen minutes to expound his theories, while he was forced to listen to a five-hour tirade on the untenability of his theses. Nemo propheta in patria.

We think it appropriate to clarify that our author had lived in Hitler's Germany from the time he was 26 until he was 38, was not a member of the National Socialist Party, and was not compromised with politics. He was an active Lutheran pastor who fulfilled his military service during the war, and there are also no indications that he could be compromised with Nazism. In 1955 he expounded his theory in the periodical "Nation und Europa" by former SS-Sturmbannführer Artur Erhardt. And let us recall that already in 1934 Hans Friedrich Karl Günther, a theorist of racism, in his book "Die nordische Rasse bei den Indogermanen Asiens" had hypothesized the ancestry of the Philistines from a Nordic stock. In 1960 Spanuth wrote more books on Atlantis, the Philistines and the Phoenicians with the subtitle "Heimat, Reich und Schicksal der Germanen. " And in the late 1970s he published "Deutsches Kulturwek Europäischen Geistes " , a book for which he was awarded the Schiller Prize in 1991. In fact, he never tried to use his theses for far-right political or ideological propaganda, but only set out to expound his theses. As usual, his fault was that he was an amateur, thus defined as a pseudo-historian by the usual toga academics. But his work in the field was thorough and serious.

Jurgen Spanuth evidently was somewhat influenced by Wirth's ideas and found some very interesting data in Egypt. The invasion wars of the so-called sea peoples had been recounted in their time, at least in brief hints, by the priests of Sais to Solon, one of the seven sages of Greece, telling him that long before they had invaded the whole Mediterranean (the Egyptians called it Sin Wur , the Great Green), they had invaded all of Greece except Athens, the only one that had avoided being occupied, they had gone as far as Egypt, to

the mouths of the Nile, where the decisive battle had been fought, in which their fleet had been defeated by that of Pharaoh Rameses III. This was a coalition of peoples, who were mentioned earlier.

Their kingdom had been destroyed by a terrible natural disaster. These peoples are likely to be identified, for a whole range of reasons that we are obliged to omit here, for reasons of space, with the Philistines (the men of the columns), with the peoples then inhabiting present-day Libya, with the Daunians, the Siculians, the Sardinians and peoples from other Mediterranean islands. But when speaking of columns, one cannot forget the legend of Samson or the columns on which the vault of heaven rested according to the Celts or those at which the kings of Atlantis offered their sacrifices.

However, the account of this war appears to be narrated on the walls of a temple at Medinet Abu, and the Hyperborean captives appear to be of a physically and culturally different type from the Egyptians: different are their ships, adapted for navigation in open seas and therefore of little maneuverability in the mouths of the Nile; different are their weapons, especially long swords of the northern European type; different are their hairstyles, with a long braid near one ear; different are their headdresses, which look like a kind of reed crown.

Spanuth's method of research was based on the Odyssey accounts, which evidently drew on old pilot books, probably noted on ostrakas, and on accounts reported by sailors in their geographical descriptions of Odysseus' voyages. He compared several points in the Homeric account with what the Egyptian priests reported to the Greek historian, and found a great many points of contact.

Specifically, he went so far as to identify the Phaeacians with the Hyperboreans, going so far as to speculate that their island, from the Greek vate's description of it, was located in the North Sea, in the vicinity of the present-day island of Helgoland, whose very name in Old German (Holy Land) hints at sacred values of remote antiquity.

Spanuth was able to carry out, thanks to the support of a group of people enthusiastic about his hypothesis, an expedition to Egypt, where he tracked down the temple and was able to analyze the graffiti, and he then decided to verify the existence of archaeological

remains in the North Sea.

During an 'underwater exploration a short distance from Helgoland, he traced the remains of large walls to the very spot where he had believed Basileia, the capital of the Hyperboreans, was located.

Unfortunately, he was then unable to continue his research due to lack of funds, having exhausted those procured for him by sponsors.

If we are to dispassionately analyze his studies, we will find that the Egyptian account of the invasion of the sea peoples appears to be very comprehensive, and the comparison between the Homeric and Egyptian accounts, reported by Herodotus, is extremely convincing.

Heligoland's geological history and submarine research results appear to be in consonance with his theses.

But we know that academic authorities are often self-referential and grant recognition only to themselves, disdaining any input from those outside the walls of the universities who are capable of finding something that they have not been able to imagine.

Jurgen Spanuth died in 1998.

In 2004, from reports taken from BBC News, we learned that British scientists from the "Human Interface Technology Team" of the Department of Engineering at the University of Birmungham mapped an underwater area of the North Sea, using seismic data to reconstruct its features three-dimensionally. The region was engulfed by waters around 6,000 b.c. Plant and geological samples were also taken from the seabed to reconstruct the environment of a protohistoric world right where Spanuth had placed Atlantis. The English University's Institute of Archaeology and Antiquities also plans to expand research across t h e entire seabed of the North Sea.

JACQUES DE MAHIEU: VIKINGS IN AMERICA.

Much has been discussed about who discovered America. The real question is not whether there were any sporadic arrivals, but whether and when any organized group arrived there before Columbus.

It is now acknowledged that the Vikings, from their colonies located in Greenland, went as far as the American continent, as confirmed by several Norse sagas, such as that of Ari Marson, the text of which is found in the Landnamabok, that of Bjarni, that of Erik the Red, of Leif, of Thorvald, of Karlsefni (Hauksbok), of Bjorn, of Gudleif. And in the sagas there is evidence of earlier Celtic settlements on the American continent, the same settlements whose journeys had inspired the medieval tales of the travels of St. Brandan. While some evidence was found in the United States, albeit-as usual-discussed, of a possible larger Viking presence there, field research was lacking. This was taken care of by Prof. Jacques de Mahieu. Born in Paris in 1915, a sociologist, he had been a professor in the School of Higher Corporate and Social Studies in France. Enlisted in the Waffen-SS, he served as an officer in the Charlemagne Division. After the war, in 1945, to avoid reprisals by the French Resistance against those who had collaborated with the Nazis, he repaired to Argentina. From 1948 to 1955 he was one of the twenty members of the Peralta Commission, formed at the express order of then President Peron, named after the then director of the Immigration Office Santiago Peralta. The task of this commission was to welcome and give support to those who, fleeing Europe after the war, followed the ODESSA route and arrived in Argentina. It was the Argentine equivalent, though more modest, of Operation Paperclip, by which the U.S. had taken in scientists like Werner von Braun and other Nazi figures. The State of Israel placed him on a list of war criminals, requesting his extradition, which was always refused. He was a graduate in philosophy, Doctor Honoris causa in medicine, Doctor of Economics and Doctor of Political Science. In Argentina he taught at the University of Buenos Aires, where he headed the Department of Anthropology, in the Argentine School of Journalism and at the University of Cuyo. He was also rector of the Argentine University of

Social Sciences, and created the Institute of the Science of Man, which he maintained as director until his death. He also wrote for the right-wing magazine "Dinamica Social" edited by the last secretary of the National Fascist Party, Carlo Sforza.

He wrote several books on political sociology for use by the Partido Justicialista, and also a pamphlet on the European volunteers of the Waffen-SS, under the pseudonym Untersturmführer Eric Arnald. He was personally involved, as director of the Institute of Human Science, in archaeological research in Peru, Bolivia, Paraguay and northern Argentina, writing numerous books. In his work, which was truly interesting because of the wealth of research, both archaeological and philological and cartographic, he clearly identified the presence of the Vikings in South America. An educated man with a very ésprit gaulois sense of humor to the end of his days, he died, also in Buenos Aires, in 1990.

But let us now proceed step by step, following de Mahieu's studies in summary. Already in the Middle Ages, the existence of lands between Europe and Cyprus was known, as evidenced by numerous maps, such as those of Pizigano (1367), Andrea Bianco (1436), the anonymous one that appears in a 1440 manuscript ("Tartar Report") found in 1957, the one drawn in 1558 by Nicolo Zeno on the basis of maps compiled by Antonio Zeno between 1390 and 1405. In these partial and incomplete maps, Bracir Island, Antilia Island, Greenland and part of North America, Labrador and Newfoundland appear respectively. But more interesting still appears that of Martin Waldseemüller, dated 1507, where, in addition to part of North America (i.e., the lands mentioned above), South America is also drawn. But Magellan had not yet crossed the strait that would be named after him (1520), reaching the Pacific Ocean (which would be reached by Balboa in 1513), nor had Pizarro yet reached Peru (1532).

From what sources had the cartographer drawn the information needed to draw up such a map? It must have been highly valuable extra-official documents, probably of South American provenance, since the surveys had been done on the spot, with long labor and by very well-trained people. And-a strange fact-the coasts of South America appeared even more accurate on the Pacific than on the Atlantic.

Then de Mahieu takes up, from the sagas and documentation of Scandinavian and Vatican origin, the events of the Viking colonies in Greenland and the voyages to the American continent. Where did the Greenlanders disappear to? It is likely that they migrated, seeking more welcoming places. And in Vinland (present-day Massachusetts), according to what we know from some sagas, there was already another Viking colony, established around the year 1000. But another European colony colony, Ireland it Mikla (Great Ireland, also known as Huitramannaland, the land of the white men), had also existed previously in North America, mentioned many times in the Icelandic sagas. And the travel accounts of the Zeno brothers mention a country, Drogeo, located further south and rich in gold, whose inhabitants performed human sacrifices. Mexico, perhaps?

In later centuries many explorers reported finding tribes composed of white-skinned and bearded men, from Labrador to the Great Lakes region, from Vancouver to Missuri. The author cites Louis Jolliet, Samuel de Champlan, Captain Cook, Captain Dixon, Scouler and others. Instead, no white Indians have ever been found in Mexico, but there is an explanation: according to an oral tradition, collected by Eugène Goupil, a law in force in pre-Columbian Mexico decreed that all blond children were to be sacrificed at the age of five, because at the time a white youth with blond hair and a beard had been the source of great misfortune.

Instead, blond Indians, also with blue or green eyes, have been found in South America, as have white and blond Polynesians (Marquesas and Solomon Islands, Tuamotu and Tahiti). In particular, in the forests of Paraguay our researcher carefully studied the Guayaki, the headhunters, already analyzed by several ethnologists. Of the five known groups, four are white and one dark, presumably due to crossbreeding with a local population. Somatic characteristics: short stature (an average of m. 1.57), long legs and broad chest, mesocephalic or sub- brachycephalic, genital apparatus very large in proportion to the body, hairy, bearded (unlike Indians), tendency to baldness (unknown for Amerindians), white skin sometimes almost milky, fine hair from black to light brown with reddish highlights, and especially of ovoid section (like Europeans) and not rounded like Indians.

De Mahieu came to the conclusion that they were mestizos of whites and Guarani Indians, descendants of long-limbed whites who had lived for a long time in the highlands of Bolivia, where they had developed a large thoracic capacity to compensate for the low atmospheric pressure and scarcity of oxygen. And, as it happens, in Quechua (at the time an idiom of the Inca Empire) the word Guayaqui means "whitish of the plains." Inscriptions in runic characters were also found in some of their objects. The conclusion: they were whites, somewhat degenerate even physically, dwarfs of a race that originally must have had an average height of at least m. 1.90. No Indian race met these characteristics, but in 1925, pre-Columbian mummies were found in some caves on the Paracas Peninsula in Peru, belonging to two different racial groups: one group was typically Mongolian, short in stature, flat-faced, brachycephalic, with black hair; another group, on the other hand, appeared tall in stature, elongated face, dolichocephalic, hair ranging from brown to reddish to very light blond. It was proven that the shape of the skull was not due to artificial deformation and that the hair color was not the result of discoloration. Thus, they were unequivocally europid individuals. Carbon 14 dating gave 500 b.c. with a margin of error of plus or minus 200 years, but it is unknown whether such dating was done in the correct manner. But the author proceeds in his research, analyzing what was reported by the Conquistadores and chroniclers of the time, the claims of Moctezuma (who asserted that his ancestors had come from afar), the Inca Huayna Kapak, the Popul Vuh (sacred book of the Maya-quichés, according to which their gods had come from a distant homeland, Tulan-Zuiva), the existence of Quetzalcoatl (serpent-bird), the tall, bearded white god of the Toltecs, described sometimes as a warrior, sometimes as an ascetic and austere priest.

The Maya also recalled two arrivals of white, bearded men, commanded the first time by a priest and the second time by Kukulkan (again serpent-bird, bringing to mind the Viking drakkars and their figureheads), a powerful warrior. And in Chiapas they remembered the arrival of men dressed in white, who taught the locals about agriculture, the calendar and religious rites: their leader was named Votan. Ultimately the white, bearded god appears in almost every region of Central America. And descending southward, in Peru we find Huirakocha, another white god, while according to

the Chimù a fleet had arrived on their shores, whose leader was called Naymlap (this would be a deformation of Heimlap, which in ancient Scandinavian means "piece of country," or of Heimdallr, warrior god of Scandinavian mythology, also called the white god); and their god was called Guatan, very similar to the Central American Votan and the Germanic Wotan. When the Spaniards arrived at Tiwanaku, the Indians assured them that the ruins existed before the founding of the Inca Empire and that the monuments had been built by white men, first installed on Sun Island in the middle of Lake Titicaca, known as atumuruna. The term has been interpreted as hatun runa (white men), but if the original diction was atumaruna instead, it would mean "moon-faced men," in short, "pale faces." And the god's name, Huirakocha, would be a deformation of the ancient Scandinavian huir god (white god). The Atumuruna were defeated by rebellious Indians, and exterminated by their chief, called Cari. But Kari was also the name, in Scandinavian mythology, of the sinister and evil storm giant, called "the devourer of corpses." A little too much coincidence…

But de Mahieu went further: thanks to his collaborator, philologist and runologist Prof. Hermann Munk, he discovered that the four founding brothers of the later Inca empire were called ayar, or jarl (i.e., lords in ancient Scandinavian, hence the Anglo-Saxon earl, later translated into duke in English). And Manco Kapac, the name of the famous Inca emperor, would be derived from man konr (man king). What about the word Inca, which has no meaning in indigenous languages? The ending ing designated those belonging to a lineage, such as Merovingian, Lotaringian, Carolingian. It should be noted that Spanish chroniclers of the time wrote inga (with a hard g), rather than Inca. So the Incas were the "descendants." Next our author turns to an analysis of Quechua, the language of most of the peoples of the Inca Empire, following the vocabulary written in his time by Vicente Fidel Lopez, and finding an astonishing amount of terms related to Sanskrit, Latin, ancient Scandinavian, Old German, Greek, Lithuanian, Gothic. And then to the alphabetic characters that appear on the robes of the Inca and the empire's high dignitaries, as they appear in the drawings that accompany the work of the mestizo Felipe Guaman Poma de Ayala ("El primer nueva corônica [sic] y buen gobierno"), with an absolutely runic appearance. One of his books is also devoted to cartographic studies, from Ptolemy to

Marinus of Tyre, from El Idrisi to Henricus Martellus, from Contarini to Lenox, from Schöner to Apianus, from Pedro Reinel to Waldseemüller, from Oroncios Phineus to Piri Reis, from Francisco Basso to Diego Ribero, from Sebastian Münster to Franciscus Monachus, from Lopo Homem to Juan de la Cosa, from Ortelius to Mercator to Bartolomeo Pareto to Vulpius to Antonio Zeno. He thus found that the mythical Cattigara was identified with Chan Chan in Peru and its coasts coincided, in the description of geographical accidents, with those of South America on the Pacific. And the names, too, very often coincided. So maps and reports of Pacific voyages had arrived in Europe from the Far East. But, not content, he decided to do some field research in Latin America, making several expeditions with the Institute of Human Science. He thus traced, thanks in part to the accounts of Guarani Indian elders in Paraguay, some important archaeological finds, including, on the hill of Cerro Corà, a wall, similar in structure to the buildings of Tiwanaku, three hundred meters long with the remains of a watchtower. Here he also found an inscription in runic characters, and nearby other figures engraved on the rock, of which should be noted a cross with equal arms, each ending in three branches: a paté cross, a medieval symbol derived from the Irminsul, sacred tree of the ancient Germans. This was also the Templar cross, which appeared on the sails of Spanish and Portuguese expeditions. As for Portugal (portu-gal, port of the rooster, but the rooster is a solar symbol, hence port of the sun) we know that the Templars were not persecuted there and changed their name to the Order of Christ, boosting seafaring. For Spain, however, the rumor runs that Columbus had received a map of America from Eduardo Pereira, Marshal of the Order of Christ.

But that was not enough: in eastern Paraguay, in the Sierra de Yvytyruzù, he found a fortress with a wide variety of ancient graffiti, which identified it as a Viking post: maps and cartographic symbols, Scandinavian drakkars, a great cross, runoid inscriptions with some dates (1431, 1433 and 1457). Several inscriptions could be translated by Prof. Munk, an expert runologist and linguist, who identified the handwriting as a futhark (the runic alphabet) dating from the 10th century b.c. One of them read like this, "Cemetery near the tormented sierra." They also traced Cerro Pelado, a nearby site previously visited between 1940 and 1941 by explorer Fritz Berger, who had found there a staff surmounted by a golden hand, a worked

gold triangle, part of a larger object, perhaps a table, a metal plaque, amphorae, representations of heads, an image of a woman about 120 cm tall, possibly made of alabaster, two dice surmounted by unidentified figures. During the excavations, the remains of a large palace had been found, which Indians said had belonged to a remote white king with a blond beard named Ipir. In 1977 de Mahieu found in the old excavation pits a very hard, whitish platform, which he could not even chip with a geologist's hammer, but which sounded hollow. And a runic inscription, which translated sounded ominously "victory despite everything." It was not possible, for lack of means, to continue the excavation, but about half a kilometer away a semi-circle of stones was found 17 m. and up to 3 m. high, with an artificial cavity in the center, where a spring gushed out; in front of it a stone block about 2.5 m. high with a seat carved into it. In short, this would have been a place of worship in a sacred forest.

At another site, near a village, Tacuati, a small clearing was found, 29 by 11 meters, where the natives assured a small temple was located, the last wooden structures of which were burned by Brazilian troops in 1869. There the expedition found, while digging, remains of the foundations and walls of a building about 28 by 11 meters, whose roughly squared stones had been used until a few years earlier by the inhabitants for their constructions. The floor of the entrance was covered with a plank of an extremely hard and unyielding local wood, quebracho. From a study of the dimensions, it would seem that the unit of measurement used was the Danish foot, the same one applicable to the constructions at Tiwanaku. Runic inscriptions and an image of Odin were also found here, while the orientation of the building (north-south) and the entrance (east) would indicate a solar cult. But, to enrich the results of the expeditions there, one hundred and fifty-seven caves were discovered, in many of which runic inscriptions were found, sixty-one of which were translated by Prof. Munk: this was the largest runic complex in the world, superior to those in Scandinavia. At this point it should be mentioned that in the concrete case the South American inscriptions were identified with a type of writing used around the year 1000, with letters typical of continental Germany and archaic signs from the Schleswig area. An image of Odin on his mythical eight-legged horse and that of a drakkar also appeared among the graffiti.

Countless are the data collected and studied meticulously by de Mahieu, from graffiti to runic inscriptions, from archaeological remains to the collection of ancient indigenous traditions, from the anthropological study of Inca festivals and zodiac to the noble coats of arms on pre-Columbian pottery, from ancient toponymy to the careful reading of Conquest chroniclers.

In this way, he reconstructed a complex and coherent pattern, the itinerary of the movement of a substantial Viking colony from Greenland to the coast of the present-day United States, to Mexico, down through Central America and on to Peru and Bolivia, where an empire arose whose capital was Tiwanaku. Having destroyed the empire by a coalition of indigenous peoples, the survivors dispersed in different directions: some fled into the Amazonian wildernesses, brutalizing themselves, mixing with tribes of savages and originating both the Guayaqui, the white Indians, and the women-only tribes, which the Spanish identified with the mythical Amazons (hence the name of the river and the region), of whom there are still records (and photographs) in the first half of the 20th century; others embarked, arriving as far as Rapanui (better known by the name Easter Island), originating the Orejones, one of the two races that populated the island; still others, finally, returned to the rescue by subduing the natives once again and creating the Inca Empire. This story, told in this way, without the support of all the evidence found by de Mahieu, may seem fanciful at first glance, but reading his books carefully, one cannot help but be struck by the logical consistency of all his assertions, supported by the most concrete evidence ever.

Research was also carried out in Brazil, where, in the state of Piaui, a gigantic complex of rocks, shaped by nature and then retouched by human hands, was visited, known by the name Sete cidade (Seven Cities) from an ancient Iberian legend. Blond Indians were also found here, but most amazing is the huge set of fantastically shaped rocks, studied as early as 1926 by explorer Ludwig Schwennhagen. Huge boulders worked by nature, but also some strikingly shaped rocks of obvious human workmanship: a man on horseback, a bearded head, but above all graffiti of drakkars and trees of life, paintings and runic inscriptions, some of them even translated. For those familiar with the Externsteine of the Teutoburger Wald in Lower Saxony, the similarity seems obvious: a

pre-Christian place of worship, typical of the Nordic peoples, who celebrated their rites in the midst of nature. As if all this were not enough, the ruins of ancient hydraulic installations intended to facilitate river navigation between old silver mines and the coast were found nearby, on which the remains of port installations also appeared. And already in Paraguay de Mahieu had found a silver ingot mould of typically medieval European workmanship, which we were able to see. Then there were the legends handed down by the Indians about a kind of ascetic, named Thul Gnupa, who would incite them to abandon polytheism, a character identified by the Spanish with the apostle St. Thomas. This character took on two aspects: that of an ascetic dressed in white and equipped with a baculus and that of a stern, bearded warrior. From a whole series of data noted in these legends, collected by the early Conquistadores, an astonishing conclusion was reached: the first priests from Ireland (the papas) and the subsequent arrival of the Knights Templar were recalled. This may sound like a drawn-out conclusion, but let us pause to analyze the historically known facts.

The Templars had their own fleet, whose main port was La Rochelle. A somewhat odd location considering that it lent itself neither to controlling the Mediterranean, infested with Saracen enemies, nor to facilitating trade with England or Northern Europe. When the Order fell victim to the intrigues of Philip the Fair, the fleet disappeared. It is said that at least some ships made it to Portugal and Scotland. And here in the famous Rosslyn Chapel we find carved pineapples and aloe plants, which should have been as yet unknown in Europe. In the apogee period of the Templar Order the great Gothic cathedrals of France were built, sometimes even in small towns that did not have the economic means for buildings still too important for them. Who were the bankers of the time? But the Templars! In those days money was not paper, but consisted of metal coins, basically silver, and from those times in many languages it was identified precisely with the precious metal (argent in French, plata in Spanish and prata in Portuguese). And indeed during that period there was a huge increase in circulating silver in Europe. Where did all that silver come from? The answer can only be one: from the mines of South America.

The interpretation given by de Mahieu is thus simple: the Templars, thanks to the geographical knowledge drawn from antiquity, had reached America, found the descendants of the Vikings there, and had started a flourishing trade with them. With the forced dissolution of the Order, many knights, with their Mediterranean fleet, had taken refuge in Portugal, giving rise to the Order of Christ, which thus came into possession of numerous topographical maps and geographical information. There are two hypotheses as to how Columbus obtained them: perhaps received from a marshal of the Order of Christ, Eduardo Pereira, or stolen in Portugal when he was married to Filipa Moniz Perestrello, daughter of the donatario of the island of Porto Santo. We have already said that there are many evidences and clues found by the French scholar, and it would be too long to make a detailed enumeration of them.

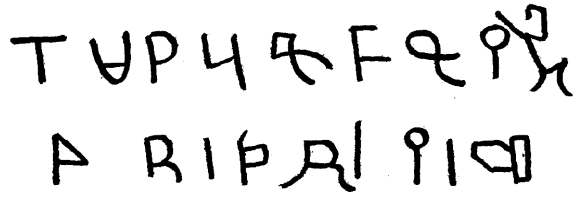
We will now recall a curiosity: in the tympanum of the basilica of La Madeleine, a Templar church in Vezelay, Burgundy, dating back to the mid-12th century, rather strange characters appear in the midst of the assembly of the peoples of the earth surrounding Christ: a man, a woman and a child endowed with outsized ears; the man wears a Viking helmet and is clothed in feathers, while the woman, with her naked torso, wears only a long skirt. These are the Panotii, the tuttorecchie, who, however, do not exist in the list of strange and monstrous peoples made by St. Augustine, but appear much later in medieval bestiaries. Evidently other had to be the source from which medieval imaginers drew; the most logical explanation is that information had reached them, somewhat distorted, of the existence-in some place unknown to them-of orejones, the Inca nobles who deformed their ears with weights that stretched their lobes.

The evidence adduced by de Mahieu to prove that the white gods of the oral traditions of Mexico and Peru were in fact Vikings who came to America shortly before 1000 b.c. is blunt in quantity and quality, as is the evidence attesting to the presence of an empire of theirs, in trade relations with the Templars, on the Andean plateau.

However, it must be said that his contribution to the study of migration does not stop there. He took an in-depth interest in the

movements of Europid peoples, in prehistoric and protohistoric times, developing a theory, meticulously supported with numerous interesting pieces of evidence, of large movements of peoples from Europe to the Bosporus (Troy) to North Africa (Libii blondes) to the Canary Islands (Guanches) to America. And not forgetting the presence of Europids in the Far East (in Japan, the white Ainu and the samurai caste, having many Europid-like somatic features), in India (the invasion of Rama and his blond beer-drinking comrades). We have previously mentioned how some amber beads, known to be found only on the northern coasts of Europe, have been found in Japan.

But it would be too long to go into - here - the details of Jacques de Mahieu's research and studies. Any interested parties may find more insights in his books, published in several languages.



HERMANN MUNK: KILMES CIVILIZATION

In mentioning the archaeological and anthropological research of Prof. Jacques de Mahieu, we mentioned the name of Prof. Hermann Munk, a philologist and runologist. Born in Austria in 1922, his name is almost unknown, having published only one book so far. He studied at Napola (Nationalpolitischen Erzieghunganstalt) in Traiskirchen, near Vienna, then, during World War II he was drafted into the Gebirgsjäger and fought on the Russian front as a sharpshooter. Wounded in one leg, he had to endure a long series of operations. He then studied biology in Vienna and history and ancient languages at the University of Graz, receiving the university degree of Magister Iuris in Innsbruck. As a war amputee, he was forced to work as a laborer to support his studies. He knows, in addition to German, his native language of course, Spanish, Italian, French and English. A man of exceptional culture, he also knows several dead languages, such as Sanskrit, Latin, Greek, and various ancient Nordic languages.

Even after completing his studies he continued to maintain close personal relations with leading scholars in his area of interest, exchanging views and results of studies in their respective academic specialties. These included Prof. Hans F. Günther, an anthropologist whom we have already mentioned above; Prof. Herman Wirth, whom we have also already mentioned as an investigator of symbol history and protoreligion; Prof. Adolf Helbok, an ethnologist and historian; and Pastor Jürgen Spanuth, whom we have already met for his search for Atlantis in the North Sea. In 1970 he moved to Argentina, where he settled in Buenos Aires. Here he was deputy director of the Instituto de Ciencia del Hombre, later founding, together with de Mahieu, whose principal collaborator he was, the Instituto Paraguayo de Ciencia del Hombre in Asuncion, Paraguay. He thus participated in several scientific missions in northern Argentina, Paraguay and Mato Grosso. In his book "Kilmes, llave de la primera cultura mundial" (Kilmes, key to the first world culture), he analyzes the Kilmes culture, belonging to a people who lived in Argentina in pre-Columbian times and were virtually annihilated by the Conquistadores. The ruins of the ancient city of Kilmes are

located in northern Argentina, in Tucuman Province, named precisely after the pre-Hispanic people who lived there, called Tucma by the Incas.

The people of Kilmes were referred to as Diaguita by the Jesuitas. Much is inferred about this ethnic group from ancient Spanish documents, including reports to the Crown of Spain by the Audiencia de Charcas, the Cartas en Papeles de Jesuitas by Alonso de Barzana, the Historia de la Provincia del Paraguay by Nicolas del Techo, La crônica del Peru by Pedro Cieza de Leôn, and others.

From the remains of the city, which we had the good fortune to visit, we note that its construction responded to defensive concepts, placed in a kind of funnel in the mountain, with buildings very close together and external installations to protect the flanks, so as to facilitate an all-out defense of the city. Throughout the area occupied by this people are found ruins of fortresses and fortified cities located in strategic places to have better control of the territory. Also found were the ruins of circular constructions about ten meters in diameter, with a round stone in the center surrounded by smaller ones, probably a sundial. And a large number of menhirs were found in the area, but unfortunately they were moved to a Menhir Park without noting the original location. Archaeological research is still in its infancy, artifacts and tools have not yet been thoroughly searched, but most scholars attribute the oldest constructions, the stone circles, an age of 6,000 years. These populations lived on agricultural products and animal husbandry, as well as applying themselves to hunting and fruit picking. The crops, around the city, extended over about 1,000 hectares, at an elevation between 1,800 and 3,500 meters above sea level, with excellent irrigation facilities, necessary in an area with low atmospheric precipitation, denoting good knowledge of hydraulic techniques. The main crops grown were maize, quinoa (Chenopodium quinta Willd.), beans, potatoes, peanuts, gourds, and other native products. Animal husbandry was devoted to llamas, guanacos, vicunas and alpacas (all typical South American camelids), while armadillos, quirquinchos (Tolypeutes mataco) and birds were hunted. It was a closed economy, without appreciable surpluses. Perhaps partly for this reason the area was never included in the Inca empire, although the Inca enjoyed the right of passage for their troops, which was essential for defending

their southernmost domains. They were known to be a proud and warlike people, and well realized by the Spaniards when they wanted to subdue them. Perhaps also because of their pride they were not subdued by the Inca. When they went down to war, they put a feather crown on their heads and carried a painted shield. Chiefs used large, decorated bronze axes as a symbol of command, while warriors used bows and arrows, slingshots, javelins, and clubs. The usual clothing was vicuna (vicuna) wool, with a kind of poncho that could be white, brown or yellow. Young women used multicolored clothing, and married women used only one color instead. A multicolored belt, about three meters long and wrapped several times around the waist, was also used. Their shoes were a kind of double-soled sandals, often painted or decorated, which were very practical both for walking in the snow and on hot ground. The Diaguita used different kinds of headgear, often adorned with feathers, and were in the habit of wearing their hair long, indeed it must be said that cutting someone's hair was considered a deadly offense. The hairstyles were particularly complicated, so much so that it took all morning to style them. As far as is known, at least some of the men had beards, the hairs of which were pulled out with a small copper pliers. Jewelry was made from selected stones, copper and bone. Among the stones they preferred malachite and porphyry, which they used for necklaces up to two meters long. Burials were circular stone enclosures with a small opening. Very skilled in metalworking, they made rings, bracelets, shields, axes, breastplates, with fine relief decoration depicting the outlines of human and animal figures.

Their religion was primitive, worshipping the sun, but they also commended themselves to Apu, a tutelary genius of the earth. Another of their deities was Vati (whose name is reminiscent of the Old Norse vaettr, meaning spirit) who fought against his antagonist, Chiki, the corruptor (which is close to the Indo-Germanic root skei, for evil, bad, crooked). Thunder and Lightning were considered secondary deities, forming with the Sun a trinity called Tanga-Tanga (that which all encompasses). They also had sacred emblems made of copper sheets, with human, snake and feline faces, which they carried with them or hung on their homes to receive protection. Their territories were home to apachetas, a pile of overlapping stones on which travelers would place another stone to propitiate their path. The places of worship were characterized by feather-covered poles,

and animals were sacrificed there, whose blood was sprinkled on the fields to obtain good harvests. Occasionally human sacrifices were also made. Those involved in sacredness belonged to different groups: curators, seers, rain men, and often used intoxicating means to fall into ecstasy. It should be mentioned that two hallucinogenic plants, Banesteriopsis caapi and Psychotrya viridis, exist in South America and have been used by local shamans since time immemorial.

Hermann Munk, because of his scientific specialization, thoroughly investigated the language of this people. It is known that man would have begun to speak about 40,000 years ago, when the Cro-Magnon genetic group, which anthropologists consider the most developed, was on earth. His brain weighed around 1,700 grams, more than many living humans today, who often weigh slightly more than 1,000 grams. At this point our author digresses, recalling how in a variety of places many traditions and legends appear about the appearance of gods or founders of white empires: Quetzalcoatl in Mexico, Viracocha and Manko Capac in Peru, Kon Tiki and Rongo in Polynesia, Manu in India, Menes in Egypt, and so on. And very light-skinned tribes, often even with blond hair, have also been found in unlikely places: for example, the Urukehu in Polynesia, the Orejones in Easter Island, and others in the Americas. And very similar customs and traditions appear in places far apart, just as similarities and common roots appear in many different languages. These cannot always be coincidences if there is no onomatopoeic origin in the words.

The Diaguita, by the Inca period, had become bilingual and spoke both their own language and Quechua, that of the empire. And the families of their descendants still retain their original names, and many toponyms to designate, rivers, mountains and villages have remained in use. In Spanish documents from the 1600s we find lists of men's and women's names. Through painstaking etymological research, Munk was able to decipher and verify more than five hundred words of this language, which is called kakan or cacan in the ancient documents of the Conquistadores, the etymon of which harks back to the Indo-Germanic kleu (to hear) and the Old Norse hlodh (sound).

It is not the case here to report on all the terms analyzed; we

will only give a few examples of kakan entries with their Indo-European etymology and translation:

aga	aga	threaten
albums	albh	shine, be white
likes	likes	strive
anzan	bsa	take care
biqui	vig	combat
dear	karl	man, male
cula	kula	height
cuna	kona	woman
chipi	skipa	order
from	from ther	valley
dre	three	tree
es	eisa	fire
gal	gallr	shout
guag	vague	dare
huilla	hvila	bed
imtav	vmta	talk about something
kol	hol	eulogy
lam	lamr	hand
me	menn	men
michan	miskunn	mercy
nill	nidhr	kinship
paucan	bauka	remove
pild	bilda	arrow
quilt	guild	trap
quire	kyrr	quiet
runo	runes	river
sanga	sangran	lament
suma	somr	bow
timb	timbr	building
vin	vin	prairie
vtti	vattr	witness

There are a variety of roots analyzed by Munk, including for many place names, as well as comparison with other local languages, related to Kakan, and word construction, very similar to Indo-Germanic. In short, the idiom, for all these and other clues not made explicit here, proves to belong to the Kentum group of Indo-Germanic, thus related to Old Norse.

Their clay urns also show decorations, in the colors white red, black and ochre, geometric designs very similar (sometimes the same) to European ones from over 3,000 years ago, and figurines have been found, also in clay, very similar to the well- known "Venus of Willendorf," probably images of Pachamama, Mother Earth, to whom the deceased were entrusted, mummified and in the fetal

position. Mummification was done first by extracting the internal organs, then desiccating the corpse and filling it with earth, feathers and other materials to restore its original appearance. Finally the skin received special treatment to give it a more lively appearance, and the head was covered with a mask and wig of human hair. The process is very old and dates back at least 5,200 years, while that of Egyptian mummies dates back 4,900 years. One mummy, found still in good condition, showed an individual at least 1.82 m tall, with light-colored hair and a Northern European-type skull.

We mentioned earlier the menhirs unearthed and unhappily transported by incompetent superintendents to a park intended to attract tourists, according to inauspicious local administrators. Several of these megalithic stones, the largest of which is three meters high, are decorated with symbolic carvings, similar to those found in northwestern Europe. Archaeologists have estimated, for these megaliths, an age of 6,000 years. In one cave, located in Salta Province, there are several figures, men armed with axes, one with a double axe, some symbolic figures, others with shields. The shields show different badges from each other, probably the symbols of different clans, as with the Inca (at whom heraldic-type coats of arms have also been found) and the Aztecs, just as in Europe. Images of some women also appear, with baskets, bow and arrows and other unidentified objects, as well as a cross. One should not immediately identify any cross with Christianity, which adopted this very ancient symbol, which we also saw on the Tiwanaku ruins. The cross with equal arms, as known, represents the course of the sun with the four seasons.

Our researcher also found, near a complex of forty fortified buildings, a group of mounds forming an eight-pointed star, known by the ancient and strange toponym Troya. How else to explain it than by the Indo-Germanic root drou, from which arises the sense of "fortified place," valid for both Homeric Troy and this site?
At this point Munk posed the fateful question: where did these pre-Columbian inhabitants come from? Most academia has all of America's ancient inhabitants arriving by passing - 15,000 years ago - through the Behring Strait, then an isthmus, a busy highway of emigrants. Too bad the math doesn't add up, because.
South America was already populated 50,000 years ago by primitive

groups of hunters and gatherers.

Moreover, the different American ethnic groups have notorious differences in DNA, i n addition to morphological differences, which cannot be explained in the case of common ancestors. Different genetic contributions are noted, from dravidoids to ancient Mediterraneans, and even Armenianids. Among the present Diaguita the genetic group of ancient Hindustan, known today as Tamil (Dekkan Peninsula), with dark skin, black hair, thin build, elongated skull, predominates, although others look European. The oldest skulls of their ancestors, preserved in museums, are undoubtedly from the Cro-Magnon group. Ancient traditions have them coming down from the north, probably from the Lake Titicaca area, where already de Mahieu located the Tiwanaku empire, from which the ancestors of the Inca imperial dynasty would have derived. It would therefore be possible that the Diaguita also came from there. And the ancient name for Titicaca was Chukahua (Gothic skugg-wa for mirror and Indo-Germanic root uod for water (wasser, water, voda in different European languages), thus "reflecting water," a very apt description for this lake). The Cro-Magnon group, whose exponents were cited as the rubilones blancos, the blond white giants, represented the ruling and warrior elite of this people, to whom they brought language and culture.

What happened to them? The answer can be found in ancient Spanish chronicles. The Conquistadores arrived from Peru, to which the Diaguita, a population of 55,000, put up fierce resistance and obtained a peace treaty, which was followed by the arrival of the Jesuits, bearers of the good news. So they were baptized without problems, but there were still armed clashes with the newcomers, until the penetration of the Spaniards provoked yet another revolt, until, in 1659, they were defeated, being deported largely as labor in the vicinity of Buenos Aires. Then they became miserably extinct and only a few Diaguita families still survive in northern Argentina, in the Provinces of Tucuman, Salta and Catamarca. Thus implacably disappeared a proud and valiant people. One more genocide.

Professor Munk has found an impressive number of correspondences between Kilmes culture in particular and pre-Columbian culture in general with prehistoric and protohistoric

European cultures: representations of bearded men, feline masks similar to gorgons, the depiction of double snakes similar to the Joermungandr of Midgard and those of Mercury's caduceus, the lion (or the puma, its American equivalent) as a symbol of strength and valor. In this connection a curiosity: in China, too, the lion was an imperial symbol. But in China the lion was not known, so much so that its depiction was closer to that of a Pekingese dog-in the form of the Dog of Fo-than to that of a feline). But concordance is also detected between the vases, anthropomorphic or house-shaped, and their decorations of scrolls, scales, equilateral triangles. As well as in the clothing, very similar to that of Europe in pre-Roman times, and in the symbols of command: a staff in the shape of a two-pronged axe, similar to that of the Roman republican beam, heir in turn - according to some theories - to the double hammer of Thor (symbol of storms) and the lightning bolt of Zeus. And as for constructions, it should be noted that the unit of measurement used was the so-called Atlantic vara, equal according to our measurements to 823 mm., also used for Stonehenge and the Parthenon. But in South America we also find it at Tiwanaku, where the Kalasasaya measures 200 vare long by 140 vare wide, while the Akapana, the pyramid destroyed, excavated from the summit (!), by a careless as well as brutish prospector, shows a side of 240 vare. Can this always be randomness?

From a religious perspective they worshipped the sun, which was very common among ancient peoples, as Mircea Eliade demonstrated in his time. The most universally known symbol of the sun is a circle, into which was later inserted a cross representing the division of the solar year into four seasons. Later two more lines were introduced into the graphic symbol, representing solstices and equinoxes, thus giving rise to a kind of 8-pointed star inscribed in a circle. Mistakenly, a representation of a wheel was attributed to this symbol.

The dead were washed and wrapped in large cloaks,after having their nails cut (a custom also typical of the ancient Germans), while the women, as can still be seen in many places in Europe where the very ancient customs (passed down through the prefectures of Greece and Rome to the present-day chiangimuorti of southern Italy) have been maintained, mourned and despaired. Large banquets were held to greet the departure of the deceased, and a year of mourning

was observed. A small piece of gold, silver or copper was placed under the dead person's tongue to enable him or her to face the afterlife journey. Everyone knows of the obolus reserved for Charon, the ferryman of the dead for the ancient Greeks (Charu for the Etruscans), but many are probably unaware that the Chinese also had the custom of placing a sheet of obsidian or jade in the mouth of the deceased.

Many of these customs are still preserved in the Argentine North, as we personally witnessed.

However, we believe that the thing that may generate the most doubt and perplexity in our readers is the demonstration made by our author about the use of an Indo-European language in South America in prehistoric times.

Indo-European languages must have had a common origin, a protolanguage whose place of origin has been much debated.

Munk finds common origins in Indo-European and Semitic languages: father in Aramean was abba, in Old Arabic abu, while in Gothic aba means husband , afi means grandfather in Old Norse, similar to Latin avus and Swabian abi. And, to bring another example of his, shalom in Hebrew and salam in Arabic mean peace, while in Old Norse saela means health, like Latin salus, and in Gothic we find selei, meaning luck. Already Professor Jacques de Mahieu had pointed out the identity of words and meaning in Quechua, Berber and Indo-Germanic. Too many coincidences to be the result of chance. The same could be detected with Quiché-Maya. Cacan, the language of the Kilmes, also has a great variety of terms that coincide with Indo-European. These would therefore be language groups derived from a common root, developed from 40,000 years ago with the appearance of the Cro-Magnon genetic group. But Munk also found astonishing similarities of Indo-European languages with Tupi-Guarani and Pascuense. Just to bring back an example, Easter Island revered Make Make as the Creator of the World, but the name has no Polynesian origin. Instead, starting from the Indo-European mag, we go to Old German makan (modern German machen) which means to make. But the research carried out by the Tyrolean scholar is very long, deep and complex to be summarized in a few lines, extending to most indigenous American populations. Populations

that were the result of successive and different waves of migration, which could not all have come across the Behring Strait. And the oldest human fossils found in America on the banks of the Mississippi River are more than 57,000 years old, while farther north, near the Yukon River, worked stone tools about 13,000 years old and bone tools about 23,500 years old have been found. However, the greatest amount of evidence of human life has been found in South America. In Chile, near Monte Verde, remains of dwellings similar to those found in western Siberia have been found, ancient by 30,000 years, but this area was at that time inhabited by Cro-Magnon, with no Asian presence. And near the Rio Maranon was foundayo a human skeleton of about 10,000 years ago, who was christened "Lauricocha man" from the site of his discovery. He was short in stature and his skull was elongated, which is not found in Central and East Asians. He could be identified with a genetic group similar to that of "Similaunjoch man" found in the Eastern Alps, a pre-Mongolian dolichocephalic group, which was later displaced or absorbed by the Mongolians. It had probably moved, as the Cro-Magnons probably did, from the plains of Siberia to the forests near the Ural. Since many Cro-Magnon type skulls have been found in South America, including at Tiwanaku, and local legends tell us stories of giants or the white people, while Inca chronicles mention wars against the Chachapaya, a fearsome warrior tribe of tall stature and fair skin, we must be convinced that this population of Indo-European origin had settled in those geographical areas. Not to forget that traces of Indo-European presence have also been found in Polynesia, Easter Island and the Canary Islands, in one with the so-called megalith culture.

Munk then, following in Wirth's footsteps, also considered the spread of the different blood types, relying on a map by Raymond A. Dart, published in Cape Town in 1951, which shows the initial spread of type A blood, typically Indo-European, and type B blood, of the brown race, from Europe, in predynastic times (7000-5000 b.c.), to Africa, and then to Polynesia, Australia and America. Later, around 3000 b.c., a second wave of migration occurred, from which derived the Ainu in Japan and Korea, with a subsequent third shift giving rise to new race mixtures in North Africa, Central Asia, Indonesia and Micronesia. A fourth migration, with high B and low A blood content, occurred about a century before the beginning of

our era, with a strong influence from the peoples of India. This was a movement of peoples originally from northern Europe, of the Cro-Magnon type, who came all the way to America across what was then the Isthmus of Behring. This was followed by other migrations first across the Pacific and then across the Atlantic.

These, very briefly, are the results of the field research and studies of Professor Munk, whose important and well-documented work is unfortunately little known, having been able to publish very little. Since this is a population barely known in the Southern Cone of Latin America, he could find no publishers willing to publish the results of his research.

THE UNKNOWN DE GOBINEAU OF THE 20TH CENTURY

We discovered the existence of another scholar who followed, updating it in the light of the latest findings, Ahnenerbe 's method. His works (we painstakingly tracked down some of them) were written under pseudonyms, Docteur Claude Soas and N.C. Doyto, so as not to suffer ostracism motivated by the conclusions he arrived at and his ideological approach. After extensive research we managed to establish contact with the author, with the commitment, which we will honor, not to reveal his identity. He is a French-speaking physician and ethologist who has developed, through decades and decades of studying ethology, a theory set forth in his books on the evolution of animal beings and genetic inheritance. He has delved deeply into the study of ethology by transposing its conclusions to human behavior, as well as delving into other domains, including protohistory and history. His books are copiously documented, and we will attempt to summarize them briefly, because we are well aware of the difficulty for our readers to find his books published in very limited private print runs and therefore almost unobtainable. This will take up a lot of our space, necessary, however, to get an idea of this decidedly racist author. The results he arrived at are not what can currently be called politically correct. Contrary to what most sociologists say today, he attributes significantly less importance to the influence of environment than to genetic inheritance.

In his first book we read, Hacia un materialismo biologico, he follows the evolution of life on earth in Darwinian terms, accentuating the importance of genetic inheritance even in transitions from one species to another. He deals here with the evolution of life on earth, reaching all the way to present-day homo sapiens sapiens, arguing the amply argued thesis that human social behavior is derived from that of his progenitors on a Darwinian scale. From the study of natural evolution and ethology, he comes to the conclusion that the behavior of a species is closely related to habits acquired over millennia. This would be carefully verified by the author precisely through ethology. This may seem intuitive by observing the behavior of animals. The most obvious example is provided by the eels: they come down to the sea from inland waters to what was called the

Sargasso Sea, mate, generate their offspring and die. The newborn eels leave, heading for the very places from which their parents came. It is hard to find a more striking example of genetic memory. The same could be said of the return of swallows and all migratory birds in general. But we can also find other examples of immediate understanding. Anyone who has had dogs in their lifetime will be able to recognize how different breeds exhibit different behavioral attitudes. While boxers are playful and affectionate, almost eternal children, German shepherds express their affection with a much more composed attitude. And, in this regard, all animal breeders know perfectly well that in mating, the choice of bloodlines is crucial in obtaining specimens not only with the required physical characteristics, but above all with attitudinal and behavioral ones. When, about a thousand years ago, the Saint Bernard breed was created in the Alps, the first results were not satisfactory because the dog, of molossoid origin, was excessively aggressive. Only later, through selected matings, was the characteristic of meekness consolidated. The author applies these principles to the entire animal chain, down to the great apes and beyond.

And he notes that one of the causes of human decadence is man's departure from such natural behaviors. In short, he would like an 'ethology at the service of man. Instead, the second book that we managed to track down with much difficulty ("Les races humaines. Leurs origines, leur différences, leurs migrations, leurs mélanges") starts from the evolution of hominids with an anthropological analysis. Here a problem arises: humans appeared on earth sometime between 4 and 6 million years ago, as demonstrated by Australopithecus (Homo habilis) fossils discovered in 1968 by Clark Howell in Ethiopia. Scholars are divided, some considering it an evolved ape, others a primitive man. But this is a false problem, being in fact a link between the anthropomorphic great apes and their successor, Homo erectus. The Australopithecus, 1.50 m. tall with a weight of 40 kilograms, had an average encephalic mass of 650 cc. (more than 100 cc. more than the gorillas, taller and 4 times heavier). A considerable advance, given the ratio of brain volume to body mass. Next came Homo erectus, through genetic mutations of reproductive cells, with modifications such that either new races or monstrosities were born. If the modification is favorable, life will be facilitated, otherwise the carriers of the mutation will disappear due to inability

to adapt. If new breeds can thus be born, they gradually become estranged from each other in both physical and behavioral aspects. Eventual unions become sterile (the best-known example is that of the donkey and the mare, the result of which, the mule, is sterile; a horse and a zebra will never have descendants, the two species being already too far apart). However, this theory is not entirely accurate. The wolf and the dog (particularly the German shepherd and the Siberian husky) theoretically intersterile, generate half-wolves, fertile with each other and with the breeds of origin. In contrast, among the same domestic dog species, the union between the Pekingese and the Great Dane (not even through in vitro generation) will not be able to give offspring. This fact has also been noted in humankind. Unions of Europeans with Tasmanians or Fuegians are rarely fertile or even sterile in the second generation (just like mules). And recent studies carried out in Chicago would have shown an increase in spontaneous natural abortions in proportion to the increase in the mixture of ethnicities over generations, even in the case of ethnicities belonging to the same major race (e.g., the white race).

But let us return to Homo erectus, of which there are various types (from the Peking Synanthropus to the Java Pithecanthropus, from the Algerian Atlantropus to the Heidelberg Man, etc.) and which has many variations. This would prove the existence of different subspecies in relation to the variety of natural environments in which they developed. About 250,000 years ago a new species of hominids appeared, the Neanderthals, of which fossils have been found in Europe, Asia, the Middle East and Africa. It was mistakenly believed to be an ape-like- looking hominid, incapable of a totally upright station; this was because of a description made of it at the time by ethnologist Marcellin Boule, who had found in a cave in the Dordogne the fossil of an old man suffering from deforming arthritis. A century and a half later, the error persists. In any case, Neanderthal Man (Homo sapiens) is divided into three races: Homo sapiens aniensis Sergi (all those with archaic and early characters), Homo sapiens neanderthalensis King (contemporary with the Würm glaciation, evolving toward marked rusticity and bestiality) and Homo sapiens Shanidarensis (the most evolved, appearing in the Middle East). Cranial capacity, between 1400 and 1600 cc., appears to be greater than that of the most primitive modern humans (1200-1300 cc.), but the development of the occipital and temporal lobes, at

the expense of the frontal lobes, shows greater visual and coordination abilities against less imagination. It is currently believed that the present racial divergences date back to the segregation of hunter-gatherer groups of the Neanderthal era and that already between the Riss and Würm ice ages (125,000 to 75,000 years ago) some Homo sapiens sapiens coexisted with Neanderthals. After lengthy studies on the origins of the Mongol race, anthropologist Thoma came to the conclusion that its oldest type, the Paleosiberian (found in present-day Tungusi), is similar to early Neanderthals, while Australian aborigines would be descended from the Javan Pitecanthropes.

As for the Cro-Magnons, these would go back to the Mauer Pithecanthropus, while the Negroids would seem to derive from the African Neanderthals. Thus, according to Professors Thoma and Croon, the Neanderthal Great Race, which originated 50,000 years ago from a Homo erectus close to the Atlanteans, would split into two branches in the Riss-Würm interglacial era 80,000 years ago. The first would give rise to three different races between 60,000 and 10,000 years ago: the Mongolian Great Race in the vast Siberian regions; the Leucoderma (or White) Great Race, which with originated the White populations; and the Melanoid Great Race, which differentiated into African and South-Arabian Neanderthals. This theory, accepted in 1972 by UNESCO, seems the closest to the truth. It has also been called the Broad Monocentric Theory, because--except for the Great Australoid Race--it derives the others from the same Neandertaloid phylum. It contrasts in part with Weidenreich's Polycentrist Theory, which makes the present races descend from an older diversification, dating back to Homo erectus. This theory is considered outdated, considering the similarities among all today's races. In fact, the three major races have similar instinctive reactions, unlike the Australoid race (in which, for example, the act of blushing in shame is not found). From the evolution of Homo sapiens Shanidarensis arose the Cro-Magnon in the broad Middle East, between the Aegean, Black Sea, Caspian, southern Ukraine and southern Balkans. Its characteristics were larger frontal areas of the brain, as well as total development of speech organs; as well as the use of lighter tools. How did the Cro-Magnon stand out over others? One would think by better technology, but our author gives a different answer. For him, behavior, knowledge and social sense were crucial. The Würm glaciation had turned Europe

into a vast subarctic steppe and tundra, where survival depended on hunting results and food reserves. In northern Eurasia, selective pressure had been higher than in the south, and Homo sapiens clustered by exogamous marriages between neighboring clans. Thus ca. 35,000 years ago the Cro-Magnons expanded as the Neanderthals disappeared, possibly stricken by epidemics. The newcomers occupied still virgin areas, the subarctic zones, Siberia to the Behring Strait (then dry), which they crossed, arriving first on the American continent. Human races developed between 80,000 and 10,000 years b.c., in the Neolithic period and with agriculture. The Great Races, races and even some ethnic groups already exist stabilized. Thus ends racial evolution. Fragmentation into ethnicities, peoples and mestizo groups results in cultural decay. Our author-at this point-notes that in animals a species stabilizes and stops its evolution when its males agree not to copulate solely with females of their own group. Wolves, which do so with different breeds, have long been stabilized in five breeds, despite their large territorial spread. In contrast, macaques, which (in the wild) do not have relationships outside their own group, continue to accentuate their racial diversification; there are currently 12 more breeds than there were a century ago. And, the author adds, even the Talmud enjoins Jews not to mix with other peoples, according to Yahweh's prescription that one should not unite what he has separated.

N.C. Doyto sees the Mesolithic and Neolithic European megalithic (ca. 17,000 b.c.) as the Golden Age celebrated by Hesiod. Certain somatic characteristics are the result of mutations according to the different environment, consolidated over time. Just to give a few examples, the long, thin nose was adapted to the cold, windy climates of the steppes, becoming typical of the white breeds, while the small nose developed among the Mongolian breeds to withstand the subarctic cold. And the nose of Negroids developed with large nostrils for the hot and humid climate. And so on for eyes, skin color, hair, etc.. If-as this scholar states-blood types no longer possess racial criterion value, instead certain blood abnormalities are relevant, such as drepanocytosis, an indicator of area of origin, related to Mediterranean anemia, The first interracial mixtures were produced, which, according to the scholar, would be a true biological illogic. From ethology it is known that the whole psychological attitude is transmitted to the offspring hereditarily like the physical and

physiological characteristics. In every race, in every ethnicity one finds typical and specific reactions.

When a Japanese person loses face (even for reasons that are futile to us) he commits suicide, whereas the Indo-European, on the other hand, will fight to the end before doing so.

The dishonored African will be indifferent to this kind of problem, preferring a good lie to a sad truth, while the Semite will feel dishonored only in front of his peers, considering others "different." The Indo-European, on the other hand, sees shame as the capital sin, and the Chinese will find it serious not to have lied, but to have been caught doing so. Thus remarkable are the differences in the concepts of loyalty, courage, art, even science. It sounds absurd, yet science for an Indo-European is the search for truth, while for an Arab it consists of an act of faith, for a Jew a mathematical abstraction, for a Chinese observation and pragmatism.

But back to the chromagnoids, from which descended (40,000 years b.c.) the Cro- magnon, with an average height of m 1.75 and a slender size. The broad monocentric theory holds that from a Neanderthal, Ngangdong man (who evolved from the pithecanthrope of Java) a different species of Chromagnoid arose, the present-day Australoid race. But this theory is contradicted by the work of ethnologist Guerasimov, for whom all present-day humans would have the same ancestors. Be that as i t may, man was born among 200,000 and 300,000 years ago, whether we think of a common pithecanthropic progenitor or assume descendants from different pithecanthropic siblings instead. But ultimately these are idle discussions in the absence of greater availability of fossil record. The author notes how all great inventions originated in regions inhabited by white chromagnoids, especially those of Europe, Asia Minor and the Caucasian steppes. Thus Japan (a 50/50 cross-breeding of Mongolians and Indo-Europeans) is one of the countries at the pinnacle of progress. Then, going through the emergence of agriculture and animal husbandry, N.C.Doyto highlights how white Europids developed them thousands of years before others, systematically studying plants and agricultural techniques (including crop rotation) and domesticating animals. Livestock farming would have preceded agriculture, practiced by the Indo-European nomads

from whom the branch known as the Aryas or Aryans would have arisen, with very different physical types, such as the Etruscans and Hittites, brachycephalic while the majority of the Aryans are dolichocephalic. But they all appear to be linked by a common linguistic basis and an identical conception of life and cosmogony. It suffices in this regard to read the work of Dumézil. For them the most valuable assets are not riches or even life, but honor, justice, courage and loyalty, because they have preserved the essential biological laws. Their religion is based on three functions: the sacred (instinct of territory), the warrior (hierarchy instinct) and that of stewardship (enacted in trade and crafts, i.e., instinct of nurture and reproduction). According to the Aryas, man approached the gods through heroes, so their religion was based on active will, not passive and supine faith. For example, the Visigoths respected individuality, which imperial Rome ignored; they enforced respect for earlier Roman architectural and artistic works, which had been reduced to whitewash and destroyed by the Romans themselves fanatical about growing Christianity.

The author considers how the waves of Indo-European invasion were diluted in the invaded peoples. Goths, Burgundians, Alans, Vandals and Swabians disappeared among the Celts and the anonymous Mediterranean mass. In Asia, Medians, Persians, Parthians, Huns, Alans and Kyrgyz disappeared in the same way. Typical is the case of the latter, described in the Chinese annals of 2000 years ago (Han era) as warriors of tall stature, with blond or reddish hair and blue eyes, while at present they appear as olive-skinned, dark-eyed Mongolians. All populations of the world are distinguished by their somatic features, but it was not until around 1930 that the first studies appeared that went beyond mere anatomical exteriors. Konrad Lorenz published his first ethological studies and in France Montandon his "Cultural Ethnology," a landmark monument of a behavioral anthropology, also applying Wittgenstein's logical empiricism. Man ceased to be a machine and became a complex being, endowed with intelligence and instinct, in whom behavior was the result of hereditary past and educational experience. Here Doyto inserts, as he does from time to time in his work, a series of reflections with historical references and political implications, referring to the return of neo-pagan thought (which had strongly marked the philosophical options of National Socialism).

We reproduce his quotes : A National Socialist leader in Vienna had said, "Just as one does not recognize race by the color of one's skin alone, one does not recognize it by the color of one's hair. Everyone can look inside himself and see whether he belongs to the Aryan race. He will see it by this, if he has a spirit of sacrifice, solidarity and the will to fight. Characteristics of the new man are spirit of sacrifice and fighting." On another occasion a young SS officer, one Walter Küchlin, had to leave the Black Order because of his Jewish ancestry. Himmler wrote him a letter in which, among other things, he said, "I always regard you, although outside the SS, as an SS man, who will remain so throughout his life in his own acts and behavior, and who accepts sacrifice out of loyalty and obedience."

Hitler himself always showed friendship to his former aide Max Amann, who, although Jewish, financed the party and its newspaper, the Völkischer Beobachter. More than 100,000 Jews served honorably in the Wehrmacht during World War II, such as General Eric von Manstein (Levinsky), Luftwaffe General Erhard Milch (Göring's Chief of Staff, despite being the son of a rabbi). Doyto informs us that Adolf Eichmann, SS-Obersturmbannführer, had a Jewish grandmother. This would often be the subject of jokes between Hitler and Himmler: whenever Eichmann made a decision, the two would laughingly pose the question as to which side of Eichmann had spoken, the Jewish side or the Aryan side. The Jewish Albert Maurice, formerly Hitler's bodyguard and a member of the Chauffereska, Hitler's intimate circle, finished the war as an SS colonel. In Nazi Germany, the "Jüdisches Nachrichtenblatt," a hebdomadazine whose headquarters were officially located at No. 40 Oranienburgerstrasse, Berlin N4, was published. When the Russians arrived in Berlin, they still found 6,000 Jews there, who asked to reopen their synagogues, which had been destroyed by bombing.
National Socialism somehow assumed, but the science of the time was not yet able to prove it, that psychological and behavioral inheritance was very important.

But here our author returns to the topic of different racial characteristics: size and shape of skull, its antero-posterior diameter, facial index, measure of prognathism, straight, frizzy or wavy hair, hairiness, shape of face, cheekbones, lips and nose, eyes, color of skin, hair and eyes (according to international principles and scales),

stature, thoracic width, biacramial (thorax) diameter, pelvic and shoulder width index, Brugsch index (between vertical space of the thorax and thoracic perimeter), difference in thoracic perimeter between inhalation and exhalation, ratio of leg length to stature, length of arms in relation to the body, length of the male genital apparatus in a resting state, shape of female breasts, analysis of fingerprints or dermatoglyphs and ratio of waves to spirals (higher in the white race), serological analysis. But to all this must now be added the set of psychological behavioral and cultural characteristics. The races and peoples have become so intermingled that it is difficult to find a common thread, not least because different names are often attributed to the same reality. The Goths were not Germans, but Scandinavians mixed with Iranians and Germans. Berbers, Kabili and Mauri are different names for the same Semitic ethnic group. The Iranian Huns were assimilated with the Mongols because of the custom of deforming the skulls of newborn babies. Scythians, Sarmatians and Alani were Iranian tribal groups. For Chinese historians, the Alani became the Won- Souen, the Indo-European Tokari were the Yue-Tche and the Iranian Huns were the Hiong-Nou.

According to Doyto everything can be clarified by imagining each Great Race as an immense circle, the edges of which more or less overlap those of the neighboring circle (i.e., the neighboring Great Race). For him there are four Great Races:

1. Australoids (Aborigines of Australia and New Zealand, Veddas of Sri Lanka)
2. Leucoderma or White, with different races: Nordic mixed also with Celtic and Alpine elements; Baltic mixed with Nordic type and Alpine and Dinaric elements; Alpine with sub-races such as Basques and Lapps; Dinaric or Adriatic mixed with Alpine type; Mediterranean with Indo-Afghan sub-race; Anatolian, with Armenian sub-race; Turanian or Turkic-Tartar, with Turcomannian Tartar,Kyrgyz, Uzbek, Tajik, Magyar and Kazari sub-races. The Kazari are those who adopted the Jewish religion, becoming the 13th tribe of Israel and proving by their presence that there is no physical Jewish race, being instead a mental race; Ainu race, in Japan, now on the verge of extinction; white races of Africa (Guanches, some

Tuaregh and Berbers descended from Vandals).

3. Great Melanoderma Race, broken down as follows: melano-African race (Sudanese, Guinean, Congolese, Nilotic, South African subraces) in Africa from approx. 10.000 years old, native to Arabia; Ethiopian (Ahmara, Galla, Danakil, Somali, Peul, Sonk, Nandis); Negril (equatorial pygmies); Koïsan, formerly majority in Africa, now subsisting on the Australian steppes and in the Kalahari, small in size, prominent cheekbones, oblique eyes, yellowish skin, "peppercorn" hair, pronounced steatopygia, steatomy and erect penis; Semitic, consisting of a mix of ethnic groups originating in Arabia, such as the Melano-Africans, dolichocephals with elongated faces, wavy hair, medium stature and relatively fair skin, much crossbreeding with leucoderms; Melanesian (Caiachians, Negritos and Dravidians).

4. Great Xantoderma or Yellow Race, branched into: Paleosiberian or Ural race; Mongolian race (north-Mongolian: Tungusi, Giliak, Buriati, Calmucchi, Yakuti, Samoyed and Manchu; Central-Mongolian: China, Korea, Tibet, Japan; South-Mongolian: Malay, Indonesian, Polynesian, Eskimo, Amerindian).

However, this classification, now the most widely accepted, is too static because it does not take into account the mixtures of races and Great Races, which have given rise to further more or less stabilized mixed sub-races. Just to give an example, the Chinese are classified there as Mongolians, while they are a mixture of Mongolians, Turks and Negroids, with a very small white percentage. And the Japanese, classified among the Mongolians, possess 50 percent white ancestry. Our author considers all the differences among the Great Races, but he particularly insists on behavioral differences due to the hereditary transmission of instincts and drives, as well as the resulting behavior. In ethology and human study he demonstrated (Rothenbuhler, Lagerspetz, Eibl-Eibesfeldt, Desmond Morris) that animal instincts are transmitted hereditarily following Mendel's well-known laws. Scholars such as Eugène Marais, J. Von Nexküll, Carpenter, Schiller, von Hölst, von Frisch, Ardrey, Timbergen, Lorenz, Goodall, Chinéry, Wheeler have demonstrated thetransmission hereditary of instincts e behaviors in all animal breeds down to birds and mammals. Since man belongs to the latter,

the studies of ethologists are also applicable to him, bearer of an inheritance behavioral, charactere psychic. Intelligence is also inherited, at least 80 percent of it. Doyto goes on to explain how there is a consistent gap between the intelligence quotient (IQ) in psychological tests in the U.S. between whites and blacks; this difference would be found mainly in abstraction aptitude in favor of whites, and in memorization tests in favor of blacks. So school programs for blacks based on aptitude for conceptual intelligence would be doomed to failure. And the family and social climate would have no influence on this fact. These are some of the conclusions reached by Prof. Jensen of UC Berkeley.

This scholar argues that ignoring racial differences would be socially irresponsible and inhumane, since children are not all equal in their mental development and that the IQ gap between whites and blacks is constant, averaging 15 points. At the lowest social level, antisocials and psychopaths account for 8 percent of whites and 49 percent of blacks. And the most affluent blacks have, on average, an IQ 2.6 points lower than the most disadvantaged whites. The author states that the idea that some personality traits are linked to genes may appear heretical, because recognizing this is seen as hereditary determinism and therefore as limiting human freedom, as well as detrimental to democratic and egalitarian principles. However, he admits that morphological factors, such as skin color, blood type, etc., are not important in differentiating different races; instead, habitual behaviors, cultural and intellectual aspects count. Just as one swallow does not make a summer, so a black professor of mathematics at the University of Zaire would prove nothing; studies on a broad statistical basis count. And one cannot take the chimpanzee as a reference point for studying human races: it would be like studying the distances of the earth and moon from the sun, taking Sirius as a reference, because then the differences in distance would be insignificant. So to compare human races with a distant cousin is absurd; all humans would look the same. N.C. Doyto argues that the laws of nature apply to humans as they do to animals, and that progress is always due to the phenomenon of racial divergence, not convergence. So instead of proceeding down the path of cross-breeding, the differences between races must be respected so that the positive mutations of each are preserved.

Now our author asks how the migrations and the resulting racial mixtures came about, and he tries to give an answer with a meticulous analysis, which we will try to summarize. He begins with the peopling of the American continent, across the Behringia isthmus (traversed from 50,000. to 30,000 and between 28,000 and 13,000 b.c.). From China came the first Amurian populations, which originated the Maya (where Olmec Melanesian Negroid types are found). Subsequent waves of migration pushed earlier ones southward. The second wave (30,000 b.c.) and intermittently until 10,000 b.c. consisted of Paleosiberians, who in Asia gave rise to the Mongolian type. Through Behringia transited in both directions animals of all kinds; for hunters it was the land of plenty. But white men from Europe also arrived around 16,000 b.c. in the Americas, as evidenced by the discovery in 1980 of Penwick Man (9500 b.c.) and the Clovis and Folsom cultures (10,000 b.c.); they arrived by sea, crossing the Atlantic at the end of the Würm glaciation, skirting the polar ice, which covered almost the entire North Atlantic. Magnificent lithic pieces have also been found, resembling those of the Solutrean period in Europe. Fossil remains and megaliths typical of the European Cro- Magnon have also been found in South America, which gave rise to many local cultures, as also demonstrated by Prof. Munk, mentioned above. It was the third wave of immigrants, the basis of early American civilizations on the East Coast. Recent examinations on the study of mitochondrial DNA have shown that some Iroquois tribes descended from a common ancestor with the Solutrean men. Later came from Europe Irish and Vikings.

Earlier, some Paleosiberians had exterminated most of the Negroid Amurians, assimilating some of them and giving rise to mestizo peoples such as the Maya; while others pushed as far as present-day southern Argentina (Quechua and Guarani). The fourth wave, composed of Eskimos and Aleuts, arrived by sea to Alaska, Canada and Greenland (2000 b.c.). The fifth wave (1100-900 b.c.), consisting of white Europeans, began with modest contributions (Germans, Celts, Trojans and Phoenicians), but in 600 b.c. the Irish arrived with the Papas monks, led by St. Brandanus, who settled on the coast south of Cape Code. The Vikings then skirted the American continent to South America and created empires, as shown by Prof. Jacques de Mahieu.

We now turn to the situation in the Old World, where the Great Leucoderma Race lived in 10,000 b.c. in Siberia, northern China, Manchuria, Korea, Japan and Europe (the ice-free one), the Caucasus, the Balkans, Anatolia and northern Mesopotamia and had founded the first cities (Çatal Hüyük, Hacilar, Barda Balka, Hazer Merd, etc.). The Mongolians of the time lived in northern Siberia, north of the Altai and Manchuria. Because of population pressure they poured first into America and then to China, Indochina and the Pacific islands, and more rarely westward to the Siberian steppes and India. Elsewhere (Africa, Arabia, India, Burma, southern China, the Far East and Pacific Islands) there were Negroid-type peoples. All that remained of the earlier Australoid population were the Veddas of southern India and Ceylon, and the Australian aborigines. The melanoderms of the steppe areas gradually assumed lighter, white or yellow colorations, while those who remained in the sunnier regions retained their pigmentary power, a secondary racial factor. From 12,000 to 10,000 b.c., leucoderms left traces in Anatolia, Zagros, Shamidar, Syria, Iraq, and northern Palestine, while in the south lies the Matufi culture, of dolichocephalic negroids who lived by hunting and fishing, also feeding on wild grasses, and lived in towns that were centers of trade. The 'intense trade will initiate the peaceful invasion of white Caucasians around 6,500-6000 b.c., bringing bows and arrows they invented. Jericho came under the influence of a ruling class from the north, evidenced by funerary practices. Throughout the area of the fertile crescent the same phenomenon occurred: white peoples from the north imposed themselves as an aristocracy, mixed with Negroid elements and integrated. Depending on the mixture, the Bible qualifies them as white or black Camites. Anthropologically, the Berbers, Egyptians, Semites, and Cuscites (Abyssinians, Ethiopians, and Nubians), all of Negroid origin, are Camites. Shades of skin color do not matter. The common origin is also demonstrated by philological studies, which divide Semitic languages into four main groups:

- Phoenician, Punic, and Libyan, from which Berber is descended. - Hebrew and its variants
- Aramaic
- Arabic, Ge'ez, and Amharic (spoken by Abyssinians, Bantus, and most nonKoïsan Negroes.

Around 3,500 b.c. arose the Sumerian civilization, with the kingdom of Elam; according to their mythology they were originally from the mountains located to the north. Another relatively light-skinned population appeared in Mesopotamia, the Semites, originally from Arabia. Seminomads, part rancher and part farmer, they demonstrated a strong religious fanaticism and a remarkable sense of commerce. In 3,000 b.c. they occupied the city of Obeid, mingled with other indigenous Negroid peoples and immigrant Caucasoids. The fusion will be so intimate that in the statuary of the city of Uruk one will find a mixture of shaven-headed, hairless-faced Caucasoid Sumerians along with long-haired, bearded Semites. The first royal genealogies and writing, first ideographic, then syllabic and cuneiform, are born. According to the Weld-Blundell prism, antediluvian and post-diluvian kings were differentiated (with legendary kings descending from the sky, perhaps representations of Caucasoids from the north). Then the Semites took over with their first king, Sargon of Accad. Almost everyone believes that civilization originated in Egypt, but now scholars admit that the progress of the Egyptian Neolithic, later than that of Anatolia, Mesopotamia, and Central Europe, was not the work of the natives, but instead the product of the influx of foreigners from the north and east. The original inhabitants of Egypt were Negroid, with steatopygia common to all Negroid ethnic groups in East Africa. Successive waves of white immigrants erected city-states in Egypt, gradually associating into larger state complexes, until the two great empires along the Nile were reunified around 3,200 b.c. by King Menes.

In the meantime, natives had mixed with whites. Semites also increasingly merged with Negroid natives, who had already mestized with Caucasoid whites. The Sumerian empire had a largely mestizo population with an almost leucodermic aristocracy and clergy, which reinvented or-better put-re-adapted the script to allow for the empire's accounting census. We say reinvent because already around 35,000 b.c. the European Cro-Magnons had put, in the form of different signs and drawings, their own chronofactorial observations, a kind of memoir library engraved on stone, wood, bone, which enabled them to remember dates, seasons, facts, myths, legends, etc. In short, writing arose as a response to the needs of the Leucoderms. We do not elaborate here on all the studies and data contributed by

the author regarding the genesis and development of writing, which are very detailed and would rob us of too much space. Doyto wants to show that the attribution of the invention of writing to the Phoenicians is a historical fallacy, while it is a product of the speculative ability of the white Europians, going from the pictogram at phoneme.

Returning to the civilizations of Mesopotamian, from the Akkadian empire to the hegemony of Babylon until the arrival of the Kassites, who will occupy the Iranian regions. Meanwhile, Egypt develops in parallel with the Sumerian civilizations, with the same Negroid ethnic base and a ruling caste of white Caucasoids, weaker in Egypt than in Sumer. Egypt prospers, thanks to five centuries of peace and the flooding of the Nile, but economic difficulties arise under Cheops, caused by miscalculations of the river's floods, because the Egyptians still follow a lunar calendar, with an increasing deviation from the actual year. During this period an enigmatic character named Dedef-Rê appeared in Pharaoh's court, whom the historian Herodotus would later call Philitis, a name that was not very Egyptian but very Indo-European (e.g., Phrst). According to legend, this personage was tall, blond, and blue-eyed; having come from the north, he established the cult of the Sun (Rê) in Egypt, also establishing a solar calendar, suitable for predicting the floods of the Nile. Dedef-Rê succeeded Cheops on the throne and reigned for eight years, until the throne was taken by Cheops' son Chephren with the help of the moon priest caste. Dedef-Rê really existed; his lonely tomb has been found, with evidence of the priests' attempts to erase his memory. From then on, the sun cult had preeminence over the others. This figure appears just as the Indo-Europeans begin their migration to the Cyclades and Crete, beginning the Minoan civilization. The Old Empire disintegrates, overrun by Semitic-Canadian nomads, but around 2,000 b.c. Egyptian unity is reestablished. After 250 years it is invaded by the Hyksos, a mass of Semitic, Canaanite and Amorite nomads, framed and directed by Hurrites, white Caucasoids, who bring the revolutionary use of the wheel and the war chariot, as well as the domestication of the horse. They imported new Indo-European deities and customs. After a century this minority was driven out by the Egyptians with the 18th dynasty, which began the New Empire. The Hyksos retained control of some bases in Palestine, while a new Indo-European ethnic group,

the Mitanni, was established in Syria, pushed by the Hittites, other much more organized Indo-Europeans.

Whereas the Hurrites, Hyksos and Mitanni represented only a ruling class out of a mass of Anatolian Caucasoids mixed with Semites, the Hittites represent the first compact Aryan wave, arriving from the steppes of southern Russia. They are a homogeneous racial group, brachycephalic, short in stature, with aquiline noses. Their long dark hair was combed in a voluminous bun, which protected the nape of the neck in combat, they used earrings, and among their weapons was the typical battle axe. They had a syllabic hieroglyphic script in bustrofedon, but later adopted the more practical Babylonian cuneiform. Tolerant in religion, they had laws evolved for the time, women had the same rights as men, who could also repudiate, and slaves also had their rights. In religion they had a vast pantheon, headed by a sun goddess and a storm warrior god, whose attributes were the thunderbolt and the club, like the Zeus of the Achaeans. We also find in them bicephalous emblems, such as eagles and mammals. Kingship was elective, not hereditary. Their empire extended from the Caucasus to Syria and Lebanon, and from the Aegean to the Euphrates. In their expansionism they clashed with Egypt, with whom they later allied against the Assyrians, until the collapse of their empire around 1200 b.c., caused by the coalition of three enemies, the Gasgas tribes, Indo-Europeans from the Caucasus, the Achaeans and the Sea Peoples. After destroying the Hittite empire, these were defeated by Rameses III and settled in the Middle East, mixing with local peoples and giving rise to the Tyrrhenians, Lydians, Lycians, Phrygians and Philistines. These Sea Peoples, as indicated by Jürgen Spanuth, would have had their homeland and center in the North Sea, in what Plato called Atlantis, also mentioned by Herodotus, near the island of Heligoland. Earthquakes and tides had devastated the area, prompting them to migrate south. These disasters would be the ones mentioned in the Ura Linda manuscript.

Meanwhile, Semitic nomads (Amorites and Canaanites) were moving up Arabia toward the Sumerian city of Mari in the Fertile Crescent, an area of trade. Mentioned in its records is a Semitic tribe called the Habiru, a term that generically denoted those who were not legally dependent on a kingdom. There is little philological evidence to link the Habiru to the Hebrews; however, these Semitic nomads

specialized in trade and began to practice racial segregation, opposing the penetration of foreign elements into their families through religious racial laws. Their move to Egypt should be placed in this period, where they had difficulties with the local authorities and moved-led by the Egyptian Moses-to the land of Canaan, an obligatory crossing point for trade at the time.

Moses imposed monotheism (such as that of Aton, solar god, established by Akhenaten; note the assonance between Aton and Adonai). Solomon later organized the country in order to control caravans and trade. At the same time the Phoenicians began to use their alphabetical script (1200 b.c.), when their aristocracy was still of the white race, descended from the Sea Peoples.

But now let us move to Europe, where in the Mesolithic there had been a succession of different protoneolithic cultures, with the beginning of agriculture. We then moved from the Neolithic to the Iron Age as a megalithic religion developed (3200-2500 b.c.), linked to earlier shamanic cults, with advanced astronomical knowledge, as evidenced also by the recent (1999) discovery in Germany of the Nedra disk, made of bronze encrusted with gold astral figures (sun, moon, the Pleiades, a solar boat and the indication of the solstices). The Pleiades are very important to all agricultural countries of antiquity. The disk has been dated to 1600 b.c., while the Pleiades depicted in Egypt date to 200 years later. From which it can be inferred that the Egyptians received this knowledge from a more advanced civilization located in central Europe. But from the Ural also came to Europe, in a more dispersed form, Paleo-Siberian xanthodermic peoples, who came as far as Jutland and mixed with the local populations. Perhaps the Celtic legends about olive-colored Fads, gnomes and pygmies were born out of this encounter. Since the term also denotes inspired or demented people, and Fads-in shamanic religions-have always been considered in contact with the gods, we can see how it came to be the Italic Vates (with their Fatum), Fathas and Fadas in the Alpine regions, Fades and Fadettes (fairies) in France, Fauns in Italy, Alfars in Sweden, Elfens (elves) in Germany, and Fins in Ireland and Finland. However, the legend may also find its origin in clashes with the first Indo-European wave, composed of small-statured brachycephalians with broad faces and wide nostrils. Doyto notes that each period of protohistory corresponds to a new

type of circulation: in the Neolithic it is the footpaths, in the Chalcolithic the ships, and in the Bronze Age the tow; then, in the Iron Age, the horse, typical of the nomads of the steppes. In the vast expanses from Korea to the Danube whole peoples lived on horseback, while in the West only the aristocracies rode, and the peasant masses will go on foot, up to modern infantry.

The author then makes an analysis of languages, religious and funerary customs, techniques, and symbols, finding that in Europe racial mixtures occurred almost solely among ethnic groups belonging to the Great White Race. Around 800 b.c. Jews, interested in the slave trade, moved to the Gauls and England after the plague and leprosy epidemics that broke out beginning with the principate of Augustus. Doyto notes that Indo-European peoples were born on the steppe and through their inventive genius developed the metallurgy and domesticated the horse, their companion for millennia, while the Semites, originally from Arabia, did not know it and later understood its military importance, considering it, however, a symbol of pride and depravity. So much so that Saul, obeying his own prophets, had the captured horses slaughtered from the Philistines; only David began to keep some of them, followed by Solomon, who was already living in opulence and luxury. Although he was later forced to make amends by immolating them to Yahweh.

Thus the author traces the movements and events of a variety of peoples, from the Elamites to the Hittites to the Hycsos, from the Egyptians to the Medes to the Persians, until he considers the development of different cultures in Russia and Central Asia, including that of Andronovo, with incineration, the use of chivalry, stone and metal axes, and the decorative motif of the gammata cross.

Around 2500 b.c. Indo-Europeans move from Pontus, the Caucasus and the Caspian: Ligurians and Thraco-Iliricans (Venetians, Slavs, Lithuanians, Latvians, Oscans, Messapians, Iapigi, Pelasgians, Etruscans, Dardanians, Phrygians and Thracians) enter Europe; followed by Celts, Germans, Achaeans, Hittites, Kassites, Aryans (Medes and Persians) and then (1200-900 b.c.b.c.) by German-Scandinavians, Dorians, Cimmerians, Tocarii, Yue -Tche (Tocarians and Iranians, mentioned in Chinese annals of the Tcheou period), Scythians and Sarmatians. They were followed by Corasmi and Saka

(from which the Parthians emerged). In China, in the Han period, appear the Hiong-Nu, Indo-European invaders, vassals of the Scythians, who devastated the Chinese empire, which erected the initial part of the Great Wall to defend itself. In the Chinese annals and the history of China and India, these Indo-European horsemen appear frequently. The Hun invaders are described as tall, hirsute men with large noses, light hair and green eyes, while later Europeans described them as Mongolian, in part because of their habit of deforming their skulls from childhood; it is clear that they had already mestized with the Great Yellow Race.

The author goes on to detail migrations and racial mixtures. In Europe we have the Celts, descendants o f sedentary white Chromagnoids and Indo-Europeans. They were called Goidels in England, where they put the finishing touches on Stonehenge. On the continent they took on the name Galls (strong warriors) and the Bible will call them Gomer, believing them to be descendants of Japheth (for the Hebrews, all whites constituted one group unrelated to the Semitic group). The Boien Celts will give their name to Bohemia, other Celts arrived in Asia Minor, crossing the Balkans and Greece, while in central Europe the Germans settled. And these were not barbarians, as told by official history, which mythologizes Greek philosophy and Roman organizational capacity. In Greece we had Illyrians, Mycenaeans (Ionians and Achaeans), Dorians, but the story is lost in the night of legends. Georges Dumézil believes that the legend of the Titans adumbrates the life of the first Hellenes in Greece. According to the legend, they were sons of Uranus (the oldest Aryan god, Crom, called Chronos by the Greeks) and stood out for their energy and moral sense. When mentioning the Achaeans, one must remember the Trojan War (ca. 1180 b.c.), almost certainly a vassal city of the Hittites.

The Achaeans invented the oar, fundamental to navigation, and spread the use of the sail, already discovered by the Nordic peoples, to the Mediterranean, adding the use of the steerable yardarm and the bow spur. Their slender biremi are painted in the pottery of the time and were copied by the Phoenicians. This is proven by the fact that Greek pottery and even a warrior's helmet from 1000 b.c. has been found at Gades (present-day Cadiz), while Carthage was founded as recently as about 735 b.c. The Greeks had

crossed the Pillars of Hercules around 1000 b.c., the Phoenicians around 600, and the Carthaginian admiral Annon explored the coast of Africa in 425 as his brother Amilcone arrived in England. And the circumnavigation of Africa, on the orders of Pharaoh Necao, was carried out in 600 b.c. by Phoenician sailors who left from the Red Sea. The discoveries of new lands are the work of Indo-Europeans, while their exploitation appears with the later arrival of Semitic merchants.

The Achaeans were succeeded by the Dorians, a new military aristocracy with hereditary monarchies of divine descent, but without the Asiatic-type despotism. Sparta, a Dorian city, is an example, while Athens, a refuge of Mycenaeans, will represent the Semitic element of classical Greece. The Athenian Alcibiades said "Democracy is a sick madness, for to the ancient religion and morality it has substituted among the Athenians the idea that force is the source of law, distorting the ancient notion of individual honor into that of individual success." From Athens came the abstract notion of "homeland," a theoretical fiction to amalgamate individuals not united by blood ties. Soil had replaced blood. Thus, after the Peloponnesian Wars, Sparta was defeated and the hegemony of Thebes was a flash in the pan. The anarchy of Greece favored conquest by the Macedonians, Indo-Europeans intact. After Philip reigned Alexander, who resumed the great adventure of conquest, but his death put an end to the epic of the Greek world.

With propaganda orchestrated throughout 2,000 years the notion of democracy, imported from a mestizo Athens, would remain the only evidence of this glorious past, later received by Rome. All foreigners had become Athenians, as later all Italics obtained Roman citizenship and all Jews of the East became Germans, as now all Maghrebians obtain French citizenship and Africans can have Italian citizenship.

In Italy the cro-magnid whites (hunter-gatherers) crossed with Caucasoid pastoralist-farmers. Megalithic culture developed (e.g., nuraghi in Sardinia). After several waves of migration (Iberians, Ligurians, Thracians, Illyrians, Celts, Latino-Scythians, Etruscans in the north-central region; Mycenaeans and Ionians in the south) cities multiplied. The Etruscans, coming from Lydia, worship an Aryan

pantheon (e.g., Apulu or Apollo, Usis or Helios), use the emblem of the two-handed axe (as in Crete), have Indo-European social customs. In contrast, southern Italy is colonized by already Semitic Greeks. Around 500b.c. arrive the Celts, who occupy large part northern Italy, pushing back the Etruscans, weakened in the south by the Greeks and the Phocian pirates of Cumae. Meanwhile, Rome grew, occupying Veio, the main Etruscan fortress, in 396 b.c. Beyond the legends Rome was an Etruscan-Latin city with exceptional strategic and commercial location. It seems to have been founded by an Etruscan leader called Romak (a typical Illyrian name) with a coalition of Etruscans, Latino-Falisci, and Sabines (Ramni, Titii, and Luceres). After the first Etruscan kings, Rome expanded into Etruria, thanks to its own tenacious and courageous Indo-European ethnicity. But as early as the 2nd century b.c., 90 percent of Rome's population was foreign and oriental, as pointed out by M.P. Nielson ("Race Mixture in the Roman Empire" in American Historical Review) and Professor Louis Rougier of the Sorbonne ("Le conflit du Christianisme primitif et de la civilisation antique").

Doyto harkens back to Dumèzil and focuses on the mythic value of the earliest Roman history: Horace Coclite and Mucius Scevola are historicized figures of two Indo-European gods (Mithras and Varuna for the Hindus, Odin and Thor for the Germans), Camilla takes her place among the Indo-European solar heroes, alongside Soslan-Sosrycko of the Ossetians, appearing under the sign of the goddess Aurora of the Matralia. Rome absorbed the southern Greeks and the Roman spirit became mercantile and despotic, with a ruling caste of businessmen who corrupted the ancient healthy customs. The gigantism of a cosmopolitan empire, Levantine profiteering, and Christianity did the rest, with a work of slow disintegration. The empire was seriously ill and the so-called barbarians arrived, far fewer in number than Latin historians tell us. The Burgundians (including women and children) did not exceed 10,000 people (i.e., 2,000 warriors); Alaric took Rome by reigning over the Visigoths, a people of 100,000 souls (for a maximum of 20,000 warriors), while Rome was a city of more than 500,000 inhabitants. The little story of the sack of Rome impossible. The city had opened its gates by offering tribute, and Christian clerics distorted reality to put these followers of Arius' heresy in a bad light. The barbarians were bold and courageous, but above all, Rome was

now populated by a mass of debauched imbeciles.

Turning to Persia, this developed an empire that had its Achilles' heel in the weak proportion of Indo-European warriors: 24,000 Zoroastrian Persians out of an army of 1,700,000 men, as cited by Herodotus. Thus the Greeks of Asia Minor gained independence and Alexander the Great brought about the end of the Achaemenids, but the Macedonians were diluted in the great Asiatic mass. In Persia, after a brief Seleucid reign, the Seleucids were replaced by the Arsacids (247 b.c.) at the head of the Parthians, Indo-European horsemen. After nearly 500 years the dynasty was overthrown and the Sassanid empire arose, competing with first Rome and then Byzantium, only to be finally crushed by the Islamic invasion. The Arabs added their Semitic blood to the already abundantly Semitic blood of the empire's peoples. And later would come the Seljuk Turks (already Mongolized) and the hordes of Genghis Khan. Ultimately, the Middle East and the Fertile Crescent was one of the most disputed regions, with a huge movement of predominantly Semitic peoples over Caucasoids (Kurds, Armenians, Afghans), Mongolians and Negroids.

The author then examines the case of the Jewish people, who believing themselves to be chosen had garnered great ostracism from the other Semites. It was seen above that the Habiru were a set of nomadic tribes settled in Canaan, the obligatory passageway between the Nile and Euphrates, between the Mediterranean and the Persian Gulf. A poorly fertile area surrounded by powerful neighbors (Egyptians, Hittites, Babylonians and Assyrians) interested in its control, it had only commercial value. During the reign of the Hyksos in Egypt, the Hebrews moved there to engage in trade, operating in all lucrative sectors, even selling their women, as the patriarch Abraham boasts in the Bible. Having expelled the Hyksos, the Hebrews leave led by Moses (an Egyptian certainly of high caste) who imposes his law and gets them to Canaan, where they clash with the Philistines. Then they are subdued by Nebuchadnezzar and in a small part (only 1784 males with their families, living in Jerusalem) deported to Babylon. After a whole series of well-known events, we come to the period of the Roman Empire, when a revolutionary party arises: the Zealots, a religious and political sect, whose leader, during the rule of Pontius Pilate, was a certain Jesus of Gamalah, descended

in the maternal line from King David. Being zealots, Jesus could go out of the city at night to "pray," since in that turbulent era no one went out of the house at night for fear of being attacked and slaughtered by zealots. And that is why the priests sent a large troop to arrest him in the Garden of Olives. Jesus was crucified as the leader of evildoers, as provided by Roman law for common criminals. Instead, political convicts were crucified upside down to hasten their death from brain congestion. And this man who would perform so many miracles is not mentioned by historians of the time, while he is mentioned 160-180 years later.

At first the Christians were sectarian zealots, but they used a nonviolent tactic, through Saul of Tarsus (St. Paul), who made the Gentiles accept Jewish philosophy and morality by not imposing circumcision on them. In this regard, the Jewish writer Bernard Lazare argued that this practice had made the Jews detest it in antiquity, when - specializing in the slave trade - they circumcised everyone who passed through their hands. Christianity had somehow invented the social struggle: the last shall be first, blessed are the poor in spirit, etc. Thus the Roman empire was destroyed, as were later the Visigothic kingdoms, the kingdom of France, the Austrian and Russian empires. And Marx was the continuer of this strategy. But let us return to history.

In 70 b.c. the Romans, after yet another Jewish revolt, razed Jerusalem and dispersed its inhabitants throughout the empire as slaves, a much more limited diaspora than usually recounted, since most Jews had already scattered voluntarily throughout the empire for utilitarian reasons. From antiquity to modern times there were attitudes against Judaism: Diodorus, Seneca, Cicero, Tacitus, Emperor Claudius, the Visigoth king Sisebut, the Merovingian Dagobert and St. Louis of France, Mohammed, St. Justin, Tertullian, Martin Luther, Erasmus of Rotterdam, Pope Clement VII, Voltaire, Maria Theresa of Austria, Benjamin Franklin, Napoleon, General Grant, Anatole France. The author, after citing so many figures, also argues that a large part of the Gentiles have semiticized themselves by absorbing the Jewish mentality, and calls them "synthetic Jews," adding later that there is an intellectual terrorism aimed at imposing what he calls the "Holocaust dogma," the reality of which he doubts. He believes that the Jews constitute a mental race whose behavior

would be clarified by the words of a Jew named Blumenthal, who wrote in No. 57 of the Judisk Tidskrift in 1929: "Our race has given the world a new prophet, but he has two faces and two names, on the one hand he is called Rothschild, leader of the great capitalists, on the other Karl Marx, the apostle of the enemies of capitalism. So we will be able to rule over the Goym."

But picking up the thread of the great movements of peoples, the unknown author follows the trajectory of the Alans, Huns, Ostrogoths, Visigoths, Gepids, Eruli, and Bastarni. In particular, with regard to the Visigoths (Weisen Gothen, Wise Goths), their king Taric (son of Tar), a name Arabized into Tarik by Christian chroniclers, lord of Tingitania (the present province of Tangier) who invaded Spain with an army of 25,000 men and in the battle of Rio Guadalete defeated Roderic, lord of Toledo, who inspired the figure of the first Cid of the legends, is mentioned. The second Cid was Count Rodrigo Diaz del Bivar, who died in 1099. But how could 25,000 men conquer Spain, then populated by more than 10 million people, in less than 3 years? The whole story appears to be a fable concocted by later historians, until we reach, in 732, the Battle of Poitiers, which Arab chroniclers ignore, but where Christian ones have 375,000 Saracens die. In reality it was only a skirmish between Franks and a coalition of Basques, Aquitaines and Catalans. Numismatically speaking, before 732 all coins were Latin, after that they were bilingual Visigoths (not Muslim dinars).

From the canons of the first Iberian council (400 b.c.) it is noted that the church enjoyed very little authority. Up to 702, 16 councils were held, clear evidence of weakness in the Iberian church, later afflicted in 774 by the heresy of Migesius. In 848 Eulogio, bishop of Cordoba, learned of Muhammad's existence while visiting the monastery of Leyre in Navarre, and informed the bishop of Seville. So how could there have been Arabs in Spain for 150 years, according to official history? The first emir of Cordoba, Abd-el-Rahman (756 b.c.) had red hair and blue eyes (certainly not Arab characters) as did all his descendants, encouraged viticulture, drank wine, and had a Visigothic guard. All original historical documents between 672 and 882 have been destroyed, and later works are forged remakes for reasons of religious indoctrination. The Ostrogoths (Bright Goths) had founded north of the Azov Sea a kingdom that

lasted until 370 b.c., when the Volga was crossed by the Huns, of Indo-Iranian stock. Their king Attila, an intelligent and capable man, had been a hostage of the Romans, as the patrician Aetius had been of the Huns. He allied himself with other peoples (Finno-Ugric, Magyars, Vandals) to cover his flanks, renewed ties with other Hun tribes as far as the borders of China, whose emperor he ensured the neutrality of, subdued the Ostrogoths by dragging them as allies. Upon the death of Attila, known as the Scourge of God, the coalition he had gathered dispersed.

Subsequently we see Ostrogoths and Vandals (Wandelbären) besieging the empire. The name of the Vandals remained associated with the most outrageous acts thanks to the hatred of Christian copyists, motivated by their adherence to the Arian heresy. Everyone has heard of the sack of Rome; yet this would be a glaring historical lie. Certainly an army of 8,000 Vandals with some Maurian auxiliaries could not conquer a city of more than half a million inhabitants unless the latter opened their gates to them. So no massacres or fires or destruction (cf. E.F. Gautier, "Vie de Genséric"), only a raid of the city's wealth (mainly ecclesiastical). Rome was not destroyed until a century later, during the wars between the Byzantines and Ostrogoths, when the city was taken and retaken seven times and its population reduced by 90 percent due to acts of war, plague epidemics and starvation. Then there is mention of the Burgundians, who gave Burgundy its name and whose misfortunes inspired the Nibelungenlied. Originating from the island of Börnholm in the Baltic, first mentioned by Pliny the Elder, they descended into Central Europe and settled first in Bohemia, then in Brandenburg. They came into contact with the Alemanni, with whom they always maintained a very bad relationship. They obtained part of eastern Gaul from Emperor Valentinian, but could not extend their domains being too few in number, fielding no more than 2,500 warriors. They were massacred by the Huns hired by the Romans.

After more wars and more massacres, the surviving Burgundians became vassals of the Franks and switched from Arianism to Orthodoxy, but their Indo-European soul ensured the resurgence in the Middle Ages of the cult of the mother goddess in the form of the black madonnas. And it was precisely in Burgundy that the Templar roads passed, the pilgrimages to Rome and

Compostela (where, let it be said incidentally, not St. James is buried, but the heretic Priscillian, martyred by Christians linked to the orthodoxy of Rome), the countless minstrels who moved between the Cathar Pyrenees and Germany, singing courtly love and chivalric deeds. The duchy of Burgundy, ancient Austrasia, was to be the key to Western Europe; Himmler seems to have understood this when he claimed - in 1942 - this territory to make it a future SS state. And Léon Degrelle claimed the region for his Walloon SS. Perhaps Louis XI also knew this and therefore wanted to destroy the duchy, where the Order of the Golden Fleece, whose legend (Jason and the Argonauts) goes back to the mists of time, had reappeared. Another curiosity: in 1939 Himmler had established-as if by chance-his SS headquarters in the Protectorate of Bohemia and Moravia (region of the magical city of Prague, said to be the key to Eastern Europe). Thus he had control of the two keys to Europe.

Then another Germanic people appeared, the Franks, who converted to Christianity and persecuted the still pagan Germans. Unlike the other Germans, they were not a people of horsemen, their army being made up almost exclusively of foot soldiers and they did not possess the spirit of chivalry. They approached the Gallo-Romans, leaned on the Catholic Church, and their Merovingian kings were dethroned by the Carolingian palace masters, whose progenitor Charles Martel is cited as the one who saved Europe from the Arabs by defeating them at Poitiers. It has already been seen how this is a historical forgery, pure propaganda. The Franks reached the height of their power with Charlemagne, who wanted to impose Christianity on the Germanic tribes, going so far as to massacre 4,000 Saxons at Verden in 782, with sad results: the Frisian revolt and the first incursions of the Vikings, blood brothers of the Saxons, into Gaul.

The Vikings represented the branch of the Germans from Scandinavia, which began to be talked about when they began to plunder the British coast. They were the best carpenters and navigators of the time, though without a compass, but they had secret techniques of navigation and orientation. They knew runic writing and used a rope system with knots, which they would later teach to the Incas and commonly called Quipu in Peru. They moved in different directions. The Vareghi or Russ founded the Grand Duchy

of Moscow and gave their name to Russia. They infested the Black Sea and besieged Constantinople and Baghdad. Others settled in Normandy, sailed up French rivers, crossed the Strait of Gibraltar, and founded the Norman kingdom of Sicily. From Norway the Vikings established colonies in Iceland, the Färöe Islands, the Hebrides and Orkney, then occupied northern Ireland, part of Scotland and England. They passed into Greenland, North America, Central and South America. In 942 they converted to Christianity, transforming the tortured Christ into the victorious and fighting Christ, more in keeping with their mentality. At the same time, the Visigoths of Spain converted to Islam were installing their piracy bases in Provence, being called "Saracens" by the Church, with a designation more religious than ethnic.

Turning to the Americas, N. C. Doyto cites the studies and research of Prof. Jacques de Mahieu, going into details already given in the chapter devoted to him. We will report only the explanation offered for the name America given to the new continent. The universally accepted thesis has it derived from the name of Amerigo Vespucci, who visited its shores after Columbus. The truth would appear quite different: cartographers of the time were aware of the Viking discoveries, so the cartographer Waldseemüller proposed a Latinized name, derived from the Viking words "Omne rÿke" (meaning "distant land"), from which Ammerÿke, meaning America. Shortly after the year 1000 the spirit of the Vikings was exhausted, due to lack of human resources. Semitic merchants associated them with their trade enterprises, with the founding of the Hanseatic League, and changed their spirit.

Later the author considers other peoples: Frisians, Magyars, Avars (Mongolized Aryans, whom the Chinese chronicles call Jouan-Jouan) who-after attempting to occupy Constantinople and fighting against the Franks-were assimilated by the Magyars (mixture of Slavs and Germans with Xanthoderms). But there are also the Balts (Thraco- Illyrians), whose territory was invaded by three Finno-Ugric groups: Livi (settled in Courland), Ingrians (between Lakes Peïpus and Ladoga), Esti (south of the Gulf of Finland). The Balts (Prussians, Latvians, and Lithuanians) imposed themselves on the newcomers, remaining pagans until the 13th century, when they were catechized by the Swordbearer Knights, later merged with the

Teutonic.

A few words also for the Slavic peoples. Originally they were Indo-Europeans called Wendes, belonging to the first Indo-European wave. Some of them united with Finno-Ugric xanthodermic elements, with anthropological characteristics without much unity either physically or behaviorally. They lived north of the Carpathians, from which they moved around 300 b.c. to the Balkans, where they were Hellenized by the Byzantines and absorbed by the Bulgarians (Iranians of the steppes). Others (Serbs, Croats, Slovenes) occupied Pannonia, beginning in the 2nd century, and advanced westward assimilating the ancient Romanized peoples of Illyria. They will form the states of Croatia, Bosnia, Herzegovina, Serbia and Montenegro. Further north, territories abandoned by the Germans are occupied by other Slavs (Slovaks, Ceki, Pomeranians, and Polanians). While Ceki and Polani formed themselves into warrior aristocracies, the others remained in tribal status and were absorbed into the Germanic ebb. Others, settled in ancient Dacia, were gradually Romanized, giving rise to the Romanian people. The Eastern Slavs, dominated by the Goths, Huns and Avars, could not gain access to the steppes (traversed by Turanian Turkic, Tatar and Kazaar hordes) and moved northeast, meeting the Finns. Instead, to the south they were subdued by the Kazari (mixture of Western Aryan Huns and Aryan-Mongolian Turkic peoples), while to the north they were organized by the Vareghi in Russia.

From the year 1000 onward we can distinguish two cultural groups of Slavs: Catholic Christians (Poles, Lithuanians, Czechs, Slovaks, and Croats) and Hellenized Orthodox (Russians, Bulgarians, Serbs). At the end of the Middle Ages the thrust of the Tatars (half Aryans, half Mongols) resulted in further ethnic mixing. The Kazars created an autonomous state that included southern Ukraine, Moldavia, Crimea, parts of Hungary and Romania. To maintain even religious autonomy, their king imposed the Jewish religion on his subjects with such proselytizing that the Kazars were considered the 13th tribe of Israel. Being of Mongol blood they were valiant, fierce and fanatical warriors. Their reign was short-lived and fell under Ottoman rule. Indeed, Slavic peoples are the result of a great mixture, leading to a diversity of physical and behavioral characters, with often anarchic mentality, resignation, sense of fate, fatalism. Their unity

can only be maintained under constant pressure, as happened during the tsarist and communist eras.

We then move on to Africa, where the oldest fossils of the primates that spawned the human line have been found. It is certain that hominids living in warm regions possessed tan or black skin to resist the sun's heat and ultraviolet rays, but this does not necessarily lead to the conclusion that the ancestors of Homo sapiens were all negroids. From the numerous intermediate forms (such as Swanscombe's, Steinheim's, Montmorin's, Tantavel's, Fontéchevade's, Vestesszöllos', etc.) we deduce that-depending on region and climate--selection and mutation caused him to evolve in different and divergent pathways, leading to an evolutionary node in the Near East some 60,000 years ago. Here hominids took on the present-day appearance of Homo sapiens. These, due to greater evolutionary strength, began to invade all habitable lands, eliminating the ancient populations. In doing so, he found new ecological situations that fostered his potential to mutate into new races. Only in the Neolithic period did some ethnic groups, mainly that of the Great Leucoderm Race, agree to cohabit with others and not exterminate them, partly because there was enough food for all.

Here we are brought back to a current problem, that of the relationship between overpopulation and resources, which could lead to a race war and the extinction of some, as happened in ancient times. The disappearance of an ethnic group may also be caused by the premeditated extermination of the elite (the 5 percent of alpha individuals) as happened with the two world wars in Europe.

But let us return to Africa, where in the Mesolithic a wall art developed, as in the Tassili caves, that demonstrates a cultural unity on the continent. In Egypt the population (until 5,000 years ago) was completely Negroid, arriving largely from the Arabian Plateau (Bantu) by exterminating or driving southward the native Khoïsan who were also partially assimilated. Caucasoid whites then arrived from Anatolia, bringing the rudiments of agriculture, later transmitted by the Negroids toward Khartum and the center of the Sahara. Around 2500 b.c. these Neolithic people moved south, driven by progressive desertification, mixing with Mesolithic peoples. These are the Black Camiti of the Bible, Negroids with

Mediterranean affinities (Bantu, Kikuyu, Masai, Cafri, Basuti, Zulu, Matabeles, etc.), who pushed back the Khoïsan, early Negroid occupants with primitive and archaic characteristics. In particular, the Bushmen differ from the other Khoïsan in agglutinogenic groups, accentuated curvature of the spine, steatopygia and yellowish skin color; they belong to the Negroid populations, possessing the Ro chromosome, the Hp allele, the shape of the dermoglyphs and other typical characteristics. As for the pygmies, it must be said that they are Bushmen whose natural selection linked to the forest environment reduced their stature to make it easier for them to survive.

Doyto highlights how the Arabian Plateau is the place of origin of most of the Negroid race and its Semitic brethren. The Somali tribes, the last Negroid wave to invade Africa, preserve in the form of legend the memory of the existence of a land passage between Arabia and Somalia (around 1200 b.c.). Northern Negroids from Egypt were the origin of Abyssinians, Nubians, Libyans and Berbers or Mauri. Instead, the Mediterranean coasts were invaded by successive waves of white immigrants from the Aegean and Anatolia (4500 b.c.). The Akkadians claimed dominion over the Mediterranean as well, thus came Semites, Akkadians, Canaanites, Amorites, Phoenicians and Hebrews, who mingled with Libyans, Nubians and Berbers. Thus we come to 1200 b.c., with the destruction of the Hyperborean Atlantis and the southward descent of the Sea Peoples, who - defeated by Rameses III - joined in part with the Libyan and Berber Negroids, and in part gave birth to the great patriarchal Indo-European civilization of the Tuaregs. These still subsisted with their feudal system until 1960, when the UN granting independence to the regions they ruled imposed forced modernization on them.

The vicissitudes of Carthage and its wars with Rome, which- after annihilating it- populated it with settlers and soldiers (Gauls, Sarmatians and German- Scandinavians) are well known.

Later came the Vandals and the Goths, always few in relation to the local populations, however. One still sees, but rarely, North Africans with blond or red hair and blue eyes. African civilizations developed fairly late: Egypt, ruled by Anatolian whites, around 3500

b.c., the Kushite state (first black state) in 750 b.c., thanks to the influence of Egypt, which ruled from 751 to 696 b.c., when it was repelled by the Assyrians, from whom it learned the use of iron. Even the alphabet, around 200 b.c., was received from Egypt. Despite this cultural nonexistence, Kush extended its rule toward Lake Chad and along the White Nile. From ports on the Red Sea it entered into relations with Arabia, Iran, India and China. Then came decadence, and its place was taken by Ethiopia, which converted to Christianity in 333 b.c. Egypt would be invaded by the Muslims, who also occupied parts of Nubia, but Abyssinia would remain Christian to the present day. The rest of black Africa evolved through the penetration of Muslim and Semitic merchants. A few kingdoms arose, but in later times: Ghana (700 to 1200), Mali (120 to 1500), Songhai (1350 to 1600), Kanem (800 to 1800), Benin (arose after 1500); Sudan acquired culture, writing and bureaucratic habits around 900, with Muslim penetration; Guinea became organized after the 16th century, thanks to contacts with the Muslim world; the Ashanti civilization (which covered Ghana, Togo and Ivory Coast) was founded by Osei Tutu, who enriched his empire with the slave trade; his bureaucracy was Muslim, his military instructors were French and German.

Recall that the slave trade, always attributed to the white man, was organized by black potentates, who sold not only prisoners of war but also their own subjects. Slaves were brought to the coast by Muslim merchants, to be boarded on Anglo-Saxon and Portuguese ships belonging to Jewish financiers. Many proponents of négritude proudly cite Zimbabwean culture, dated with C14 between 590 and 720 b.c., forgetting that the Bantu arrived there as recently as about 1200. Specialists have shown that the buildings can be ascribed to pre-Islamic Sabean Arabs, who came from Yemen and intermixed with Hindus. Recall that the Sabeans constituted a Judeo-Christian sect of Semites, influenced late by Persian and Egyptian cultures. And here Doyto raises two tricky questions on the table:

- Why has Africa, the most ecologically favored continent, has not produced evolved and productive societies ?
- How to explain that this continent, the richest in raw materials, is the last to industrialize ?

His answer is simple: knowing the genetics of behavior, of physiological, physical and mental inheritance, one understands the importance of the hereditary factor. Everyone who has lived in equatorial Africa recognizes-if they are sincere-that the black man is indolent, optimistic and without ambition, works only when forced, finds a thousand excuses not to work, considers goodness and tolerance towards him as a weakness.

Then comes the turn for criticism of the Muslim world. Here Doyto asserts that while Christians worshiped the leader of a band of terrorists called Zealots, Arabs lined up behind an inspired epileptic who put all his genius into the visions generated by his seizures. Muhammad was born among Bedouins, who, according to many anthropologists, would take their patriarchal social organization from contact with white Caucasoids, Kassites or Prekassites. Polytheists, they worshiped nature, stones and trees, had a hierarchical society, and honored loyalty, generosity, courage and hospitality, all typically Indo-European virtues. Muhammad elaborated a doctrine of obvious Judeo-Christian origins, adopted some Jewish religious practices and retained most of the biblical themes, achieving a synthesis of Judeo-Christian monotheistic tradition and latent Arab nationalism. After his death, the Muslim empire began to expand rapidly at the expense of neighboring Persian and Byzantine territories at first, later reaching Spain and the Indus Valley. The great warrior epics of Islam, however, are inventions created after the fact. In reality, the success of its expansion was due to the support of the various Arab communities that had already long been embedded in neighboring countries, as well as the lower taxes demanded by the Muslims. Tales such as the taking of Granada with only 900 horsemen, or the conquest of Egypt with 3,500 horsemen make no sense. In Persia, the local aristocracy, of Indo-European stock, resented the dominance of the Bedouins and imposed their own dynasty, the Abbassids, which lasted 500 years. Management of the empire passed into the hands of the Persians, who were thus able to control trade between Europe, Asia and Africa, enriching themselves greatly, until it was conquered by the Seljuk Turks.

And at this point our author notes points out that the Arab world invented nothing, contributed nothing and created nothing. The Islamic religion is the most retrograde of all religions born out of

Judaism, the most sectarian and the most opposed to progress. Already General De Gaulle, who cannot be branded a racist or an imperialist, had said back in 1956, "Have you ever seen a dam built by the Arabs? It does not exist. The Arabs claim to have invented algebra and built mosques, but that was entirely the work of the Christian slaves they had captured. It was not the Arabs, because alone they cannot do anything." Adding, on another occasion, "They are mostly skilled as beggars."

In fact, during the Middle Ages, when Christian intellectual terrorism was blocking the development of Europe, Islam allowed its Indo-European subjects the use of reason. Gurgis and Rhazes were Persian physicians, Averroes was of Visigothic origin, Maimonides was half-Jewish and half-Visigothic, historian Ibn Khaldun was Persian, geographer Idrisi was of Visigothic origin, Firdusi and Omar Kayyam were Persian poets. The Arabs were credited with transmitting the technique of papermaking to Europe, but they had learned it from the Chinese.

The author then turns to the ethnic history of India, populated by Paleolithic Negroid hunters, who will be pushed south: the Australoids, surviving in India, Sri Lanka (Veddas), Tonkino, Melanesia, Australia. They were invaded by other Negroids from China and Caucasoids from Afghanistan, the basis of the Indus civilization (Harappa and Mohenjo-Daro). Then burst in (1500 b.c.) the first great Aryan invasion, which brought Sanskrit, Vedism, Rigveda, horses and iron. The invaders faced, in the south, the Dravidian Negroids, whom they assimilated into the caste system. Two new religions, Buddhism and Jainism, arose as an egalitarian reaction of the subjugated peoples. Alexander the Great's invasion was a flash in the pan, with no major consequences. Different dynasties ruled the country, until 550 b.c., when the white Huns and Hephthalites invaded, being absorbed by the Hindu masses. India splintered into small autonomous kingdoms and principalities until the Muslim invasion of Aryan Mongolian Turks, who founded some states. In 1519 the Mughal Empire was born, later crushed by the British in 1764. India became a colony until after World War II. The four Great Races having passed through it, India is the largest laboratory where racial mixing was, and continues to be, practiced. Where the Veddid element predominates, the greatest cultural

backwardness is noticeable. In contrast, where Indo-Europeans predominate, the cultural atmosphere is similar to that of the West.

In Southeast Asia there is a great lag, jumping at times from Paleolithic to Neolithic without intermediate steps, with hybrid cultures and different cultural cycles, flagrant evidence of external contributions of progress. Thus in Indochina, Malaysia, Indonesia, the Philippines, where two different races lived, Australoids and Melanesians from China in various waves of migration, followed later by Mongolians. Melanesians spread from Madagascar to Micronesia (3000 - 2000 b.c.).

Mongolian Paleosiberian peoples lived in Siberia, some moved through Beringia, others southward and northern Europe (5000 b.c.). Most overcame the Gobi Desert, while a wave of leucoderm invasion crossed Mongolia arriving in Korea and Japan (3500-2000 b.c.): they are the Ainu. Meanwhile, the Paleosiberians learned agriculture from the Caucasoids, from whom they also absorbed religious beliefs (shamanism and divination) from which Chinese Taoism and Japanese Shinto developed. It is generally believed that China grew up in complete isolation, but Doyto believes this to be a mistake because everything appears suddenly and therefore cannot be of local origin, as demonstrated by the Swede Anderson as early as 1921 by comparing Chinese pottery from 2200 b.c. with Ukrainian and Turkestan pottery from 3000 b.c. The royal dynasties begin with Yao, his successors involved in irrigation and drainage of the Yellow River, organizing the empire in 2000 b.c., 1,500 years after the Anatolian Caucasoids had introduced these techniques to Egypt. A new dynasty, the Changs, ruled from 1500 to 1027 b.c. ; they were Indo-European steppe warriors who introduced the use of horses and a feudal social concept. Then came another Indo-European invasion, with the Chou dynasty, which introduced the use of iron and ox farming and lasted until 221 b.c.

However, all invaders were always diluted in the great Mongol mass. Chinese Hua settlers moved south, mixing with Melanesians (South China, Taiwan), while the Hiong-Nu (Northern Huns, Mongolized Aryans) roamed the north, arriving in Tibet and Manchuria, where they merged with local populations. The Middle Empire was succeeded by the Tsin and Han dynasties, which

extended the empire with military conquests. In 220 b.c. the dynasty collapses, the country is invaded by Tibetans, Mongols and Manchus. China becomes an aggregate with Mongol, white and Negroid characteristics, a nation, not a race. Thus the author explains the xenophobia of the Chinese, for no one becomes more xenophobic than a population of mestizos constituted into a nation. In 620 the empire was reunified under the T'ang dynasty, which ruled until 907, when China passed into the hands of foreign kings. Between the Mongol Yuan and Manchu, until the arrival of Europeans in 1840, there was the Chinese restoration of the Ming (1348-1644). Doyto argues that China brought nothing to the progress of humanity, the rare creations being due to the heirs of the Indo-Europeans. Beginning with the Ming, the country became ultra-nationalist and isolated itself from the world, no longer inventing or creating anything. The Chinese are realists and practical, they are not researchers, they only know how to copy, like mathematics from the Hindus. Even acupuncture is not their brainchild, deriving from the tattoos of the Kurgans of the steppes. The compass was a magical-religious apparatus for them, and only the Persian sailors made practical use of it. Gunpowder was derived from sulfur and potassium chlorate, which Egyptian priests used for liturgical purposes; the Persians added charcoal, the Byzantines used it for "Greek fire," and the Chinese for fireworks. It was Jesuit missionaries, however, who taught its warlike use to the Chinese. Continuing in this vein, the author discusses the various inventions attributed to the Chinese.

It then continues with the evolution of Japan, where archaeology denotes external influences. In the Pre-jomon period, up to 2500 b.c., the contribution of Caucasoids from the steppes is noted. The population consists of pre-Indo-European whites, the Ainu, who were then pushed back into the most inhospitable areas by Indo-European, Indonesian and Mongol invasions. Wars between these peoples lasted until the year 1000. The mixing of Mongolians and Indo-Europeans resulted in the Japanese people and the samurai philosophy. From the first organized states arose the unified empire of the Fujiwara, followed by decadence and the rise of military feudalism to the shogunate, a kind of military regency. After periods of anarchy, the country drove out foreigners in the 17th century and closed until 1853, when the U.S. fleet entered Edo Bay. This period of closure allowed the population to be genetically stabilized. The

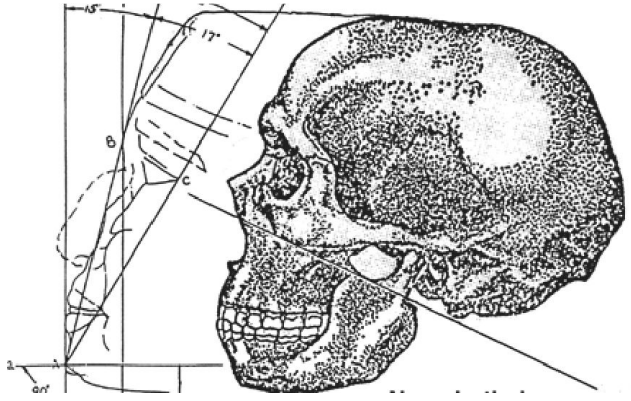
morphology of the Japanese shows Mongolian characteristics, while behavioral tendencies will be mixed. Courage, honor and loyalty (Indo-European qualities) are extolled, mixed with kamikaze-like reactions and disregard for human life (characteristics of the Mongolian race). There is a shift from leniency to maximum violence, from a contemplative mentality to heroic activities. The superiority of the Japanese over the Chinese is given by the absence of Negroid heritage and a major input of white genes. So much so that in the Junkerschule in Bad Tolz the Ahnenerbe taught future SS officers that the Japanese could be considered a mixture of 50 percent Indo-European and 50 percent Mongolian blood. In the final part of the work, N.C. Doyto deals with the movements of partially Mongolized Aryan peoples who lived between Siberia and the Carpathians, who sometimes founded ephemeral empires or took over thrones and countries, over a period of two millennia. Southern Russia was succeeded by Cimmerians, Scythians, and Sarmatians, who pushed the Tocars into Kazakhstan. But there were also Alans, Indo-Iranian Huns, Avars, Turanians. But it would be too extensive to enumerate all the peoples who circulated through the steppes of Eurasia, which were the domain of the Indo-Europeans. Currently, pure xanthodermic peoples (Mongols, Buriati, Kalmucchi, Thai, Annamites and Burmese) are rare. The white peoples who occupied that area were overwhelmed because of their low prolificacy, their inordinate taste for war, their respect for the vanquished, and their individualistic worldview.

The work continues with an exposition of the pre-Columbian white civilizations in the Americas, following the line of Jacques de Mahieu and Hermann Munk, shown earlier, giving relevance to archaeological findings, the similarity between European and American gods, linguistic evidence, building systems, and legends. It is said that Amerindians did not know the wheel, however, toy carts have been found; the truth would be that they had a wheel, but lacked trailing animals. After recapitulating all the European presences in America from remote antiquity to the Vikings, the author takes up the subject of the Templars' travels to Brazil, claiming that they had learned banking techniques from the Jews, whom they protected and together with whom they planned to overthrow the king of France.

He then turns to the study of primitive religions and the genesis of religious sentiment, analyzing myths and formal expressions until he explains that the success garnered by Christianity in Europe was fostered by a syncretism with earlier Indo-European religious manifestations, to the detriment of its Jewish origins. Here Doyto enumerates a copious series of symbolic ritual forms, as well as differentiating the Indo-European religious attitude, active in the face of divinity, from the Semitic, passive one, which already among the Chaldeans involved the use of Amanita Muscaria, a very poisonous mushroom, but used as a hallucinogen in very small quantities, to obtain "revealed" truth. We shall omit his fierce criticisms against Christianity, mentioning only the accusations of fanatical sectarianism and manipulation of history through the Gospels, selected, revised, corrected and censored; not to mention the unbelievable floods of martyrs (eleven thousand virgins of Cologne, six thousand soldiers of the Theban Legion), to word games (verbs like rogare and donare, which become saint Rogatus and saint Donatus; or greeting formulas like Perpetua félicitas, which become saint Perpetua and saint Felicita). The author sees the Christian religion as a transfer of the Jewish religion to the Indo-European world, where it would be domesticated for a few centuries by the Arian spirit in the form of Catholicism, and then gradually return to its roots. In his critique he also argues that Jews maneuvered and directed the Bolshevik revolution, just as they controlled U.S. and British capitalism. Thus he would explain the unusual alliance against National Socialist Germany.

Doyto says that different laws and social systems should be applied to different peoples out of respect for elementary biological common sense. However, in a nation, foreigners should always adapt to the laws and customs of the host country. He goes on to accuse Jews of directly or indirectly controlling the majority of the media. In his view, the world is currently threatened by two great dangers: unbridled economic liberalism and so-called democracy, where even consciences are bought, because (here he quotes Ezra Pound) "A nation unwilling to go into debt angers the moneylenders." The result of the decadence is a biological breaking point, with a mass of human beings clogging the planet, while countless animal species have disappeared or are on the verge of extinction, marine reserves are systematically plundered, races intermingle with each other with

major gene losses, a cultural ethnocide is practiced relentlessly. Food will be increasingly scarce in relation to the world's population. All to fatten bankers and international corporations, who preach a "democratic production-consumption society." And the race war began in the 20th century when degenerate whites recruited blacks and yellows into their armies for wars between Europeans. At the root of all this is always profit. And Doyto considers current political categories defined as "right" and "left" to be meaningless words that hide a total inability to deal with today's issues. Eventually the first race to totally disappear will be the white race, crushed by its (black) brothers in Gesucristo. Anti-racists who deny the existence of races are - in his view - anarchists of the spirit who tend to level differences, which will lead the world to a war, a new crusade (for god, for democracy, for freedom and other fairy tales). He adds that currently all scholars avoid the term "race" because it is not a politically correct term, putting in evidence of an intellectual disease of the time, "semantophobia," a child of the egalitarian ideas of the French Revolution.



THE SAME METHODOLOGY IN ANOTHER AREA

As we have seen, the methodological approach of research followed by the Ahnenerbe and its various epigones basically consisted of an interdisciplinary research system cohesive to the achievement of convergent conclusions, with the study of legends from history and protohistory, related symbolism, field research and that of genetic factors such as the study of blood.

The importance given to the analysis of legends has often given rise to ironic comments and fierce criticism of those who might have wanted to elaborate a historical or scientific theory based on what might appear as childish fables or simple symbologies on a psychological level, to be interpreted possibly with the Freudian psychoanalyst on duty. Yet, let us remember, it is thanks to oral traditions first and legends sublimated by the Iliad later that Troy was discovered; we will say more: for a long time, when speaking of the origin of the Etruscans, many specialists in the subject attributed to the Etruscans an autochthonous origin, laughing at what was claimed (with alleged excess of imagination) by the good Herodotus, who told how they had come by sea from Asia Minor with all their herds. Yet the Aeneid itself, with its account of the fleeing Trojans who arrived in Latium, took up that story to, so to speak, "Romanize" it by placing the prodomes of Rome in the arrival of Aeneas from Asia Minor. Very recent studies carried out, thanks to new techniques, on the Chianina breed of cattle, typical of Tuscany, have shown that this breed was closely related to the cattle of Asia Minor, from which it descended directly, without having had contact with other cattle from Central Europe. Therefore it could only have arrived in central Italy by sea. So then the naïve and unscientific Herodotus was right, while the modern brainiacs were dead wrong.

The scholars of the second half of the twentieth century whom we have mentioned were all in some way directly influenced by Ahnenerbe's method because they had studied it and, as it were, transposed it earlier. But, in our research, we came across a singular case: a scholar, who - as far as we know - would never have had any cultural relationship with Ahnenerbe and his studies, but who would

somehow have followed the same path to come to conclusions that seemed to us as interesting as ever. This was Dr. Stephen Oppenheimer, a British physician who had worked for many years, since 1976, in the Far East (Nepal, Malaysia, Papua, New Guinea). In 1979 he became interested in medical research and teaching in the Liverpool School of Tropical Medicine at Oxford University, worked at a research center in Kenya, and taught at Sains Malaysia University in Penang. In the period between 1990 and 1994 he directed the pediatric clinical service at the Chinese University in Hong Kong, and in the next two years he was a pediatric specialist in Brunei. Then, returning to England, he devoted himself to writing books on human prehistory, drawing on human genetics, anthropology, legends and archaeology. Of his books we will mainly consider "Eden in the East: The Drowned Continent of Southeast Asia, " published in 1998. The author believes that the Eurasians originated in South Asia, leaning on the aforementioned disciplines as well as geology. Relying on geological studies, he asserted that melting of the Arctic ice caps caused sea level rise of at least 150 meters between 14,000 and 7,000 years ago: thus resulted in the submergence of the present continental shelf of South Asia, a continent he calls Sundaland, citing both archaeological and genetic evidence, as well as legends and elements of folklore. All of which appear in areas where some form of deluge is geologically proven, but which are instead completely absent in Africa, which, by contrast, has not been appreciably affected by rising sea levels.

As for the geological evidence, the author drew on a whole series of in-depth studies of the various floods, coming to the conclusion that they led to the emergence of the flood myths, which are scattered throughout most of the world. But the last deluge that affected the coast of China dates back to 8,000 B.C.E., and would be the one that caused the sea to rise with the consequent submergence of the continental shelf, where the seabed is currently 50 to 100 meters below sea level. Oppenheimer also dealt with linguistic problems, taking into consideration - among other things - the opinion of those linguists who believe that the mother-land of the Asian linguistic phyla was Southeast Asia, an area from which - according to Oppenheimer - the different populations would have dispersed, due to the submergence of Sundaland, in different directions. This would have happened at the time of the Ice Age. The

author's genetic studies, which seemed to us to be really very thorough, would also indicate a postglacial diaspora from island Southeast Asia on the one hand to the coasts of New Guinea and the Bismarck Archipelago, accomplished by sea about 8.000 years ago; on the other hand, southward to the coast of Australia via the small Sunda Islands; also northward from Indochina and Burma to China, Tibet, Taiwan, Korea and Japan; and finally also westward to Mesopotamia and beyond. Here the researcher applies sophisticated genetic marking techniques, which it is not appropriate here to go into, because they would only be of burden to the non-specialist reader. We will only say that Oppenheimer discovered in Papua the presence in the blood of 80 percent of subjects of an abnormal hemoglobin, so-called Bart's hemoglobin, which is typical of the umbilical cord of children with α-thalassemia. This is a hereditary abnormality, derived from the deletion of certain genes, which causes mild anemia. Typically, this hemoglobin disappears later in life. Among other things, the presence of this abnormality had been found to coincide with a specific type of language family.

But the scholar was also interested in the myths and legends about the Flood, or rather floods, since there would have been several, with even different origins and causes. The one best known to us is that of Noah, derived from Sumerian accounts. But - Oppenheimer rightly notes - there is an overlap of two different accounts in Genesis. The two versions have been called priestly and jahwist by experts. The second would be the older. The flood narrative is also affected by this double narrative, from which it would be inferred that these are two different stories that have been superimposed. In the first version the cause of the flood would be rain, while in the second version the cataclysm comes from the sea. So these are two floods, and the ancestral memory of the first influenced the account of the second. By comparing the biblical account with Mesopotamian versions (at least eleven) and those from other places, the author found such similarities and affinities that he was able to claim that the Bible offers only a reductive picture of the flood. The Greek myths, for their part, almost certainly refer to several smaller cataclysms of a local character, the most important of which must have been that caused by the pouring of the Sea of Marmara into the Black Sea, which occurred around 5150 B.C.E. and was only recently discovered. But it is in Southeast Asia that we encounter most of the

stories about the Flood, very similar to those already known to us. Dr. Oppenheimer, in his research, also found traces at the origin of the myths of Eden, the tree of good and evil, and Cain and Abel. He also found evidence, albeit scanty, at the archaeological level. One would have to look for artifacts in currently submerged areas, which is rather difficult.

In short, he has made a very comprehensive and thorough study of genetic, archaeological and folkloric indicators, which lead us to the conclusion that still much needs to be investigated, but that certainly there was, in very remote times, a flow of peoples and culture from Southeast Asia bringing knowledge to different and distant places. When would this have occurred? There are signs of deforestation, then the practice of agriculture, in Java and Sumatra as far back as 8,000 years ago. But there are many other clues: navigators from the Pacific who came to the Solomon Islands 30,000 years ago and Japanese pottery from 10,000 b.c.

Since, according to geological data, the last flood would date back 8,000 years ago, many myths would have come into being even earlier, in an antiquity so remote that its roots lie in an unknown time.

We believe that this researcher had no relation to the cultural basis derived from Ahnenerbe 's studies, but we were intrigued that he followed, certainly without realizing it, the same methodology, while making use of updated, much more sophisticated tools.

PART THREE.

THE AHNENERBE'S LEGACY FROM AN ESOTERIC PERSPECTIVE

We have seen, albeit briefly, how the Ahnenerbe research methodology in the scientific field has had continuators, both by continuation of the studies undertaken at the time, as well as spontaneously, the method having been adopted by perhaps often unorthodox researchers. After all, the method adopted includes yes scientific studies in the strict sense, but also a type of research that also starts from the analysis of myths and legends, with a certain amount of intuition, corroborated later by the result of further research.

Indeed, it is also - in part - the method used by Schliemann in Troy, both scientific and Romantic (we were, after all, in the 19th century). It is a way of research that we might call connectivism, an intersection of different disciplines, in which different sources of study interact with each other. A different method from the academic one, always linked to specializations that often do not meet, like divaricated roads that tend more and more away from each other.
Yet this method is catching on, slowly, laboriously, albeit often leading to dead ends and abnormal conclusions. We are thinking of the plethora of so-called independent researchers who often arrive at what we dare to call outlandish conclusions and spread them with their books, which are always well-publicized and especially well-sold. But in this field plays perhaps the modern widespread attitude of contemporary man, homo oeconomicus, with an inordinate interest in making money, even by producing garbage. Many times we have been genuinely surprised, reading fanciful stories of civilizing extraterrestrials, apocalyptic prophecies, and so on, not really knowing how to interpret them: overdone fantasies or outright bad faith? Delusion or turlupination?

We do not want to dismiss all possibilities a priori, but we do not think it rational to turn an often weak theory into a belief. Everything is possible, but not everything possible necessarily has real

existence.

However, to be fair and equitable, we have to give credit to all these independent researchers: they have shrugged off the holy fear of the paludated and laurel- crowned academics and collected a lot of data that otherwise would have gone under the radar, put in a drawer and double-locked because they do not assimilate with current scientific theories.

It was seen that after World War II, the scientific research of Ahnenerbe have had their own continuation.

But what about the esoteric attitude we have just glimpsed in narrow circles of National Socialism? Much has been said about it, mostly out of hand. As always, demonology and Satanism make more of an impact than Gnosticism and Mithraism (and above all, they sell a lot more).

It must be acknowledged that very little, almost nothing in fact, has reached us about the esotericism of Nazism. But something can be traced in the subterranean currents that have come down to the present day. We have done some research and found something. Perhaps more than something.

EVOLA TOLD ME

We believe the figure of Julius Evola is fairly well known, although we have the impression that generally both admirers and detractors know him vaguely, perhaps second or third-hand, classifying him as a master or as a neo-Nazi apologist. Let us try to briefly summarize his life, thought and works.

A descendant of a noble Sicilian family that held the title of baron, he attended engineering school and on the threshold of graduation refused to discuss his thesis out of an intimate disdain for academic titles. In the meantime, his interest had turned to the study of literature and philosophy, studying German so that he could read philosophical texts in the original, which in Italian could only be found in cursory summaries. At the outbreak of World War I, although he felt pro-German, as an admirer of the central empires, which in his eyes appeared to be the last exponents of traditional values, he wanted to participate in the war as an artillery officer between 1917 and 1918. Demobilized, he returned to Rome and went through an existential crisis that brought him to the edge of suicide, which he avoided thanks to a deepening of Buddhism that led him to a sudden enlightenment, a satori.

Meanwhile, he had been introduced to the artistic milieu of Futurism a had participated in 1919 in the National Futurist Exhibition in Milan. But he judged Futurism too tumultuous and exhibitionist and moved away from it, approaching Dadaism in 1920. As a result he exhibited his paintings, an expression of mystical abstractionism, in Rome, Paris and Berlin. During this period of his life he used narcotics, seeking different levels of consciousness. At the same time he continued his study of philosophy, particularly idealist philosophy, and in the second half of the 1920s he published Theory and Phenomenology of the Absolute Individual. In this book he sought an overcoming of the opposition between I and non-I through Gnostic and supra-rational concepts. At the same time he had become a well-known figure in Rome for his intense nightlife and his love affair with the famous writer Sibilla Aleramo, who wrote about him in her book Amo dunque sono.

His interest in esotericism had deepened, deepening his studies of Buddhism and tantra yoga and attending esoteric groups. He contributed to initiatory journals such as Ignis and directed the Ur Group, publishing a series of fascicles between 1927 and 1929, later collected in three volumes under the title "Introduction to Magic as a Science of the Ego. " In the same period he published the essay "Pagan Imperialism," quite critical of the Christian religion, with which he invited Fascism to revive the glories of Imperial Rome. Evola was outright aristocratic and elitist, opposing all bourgeois attitudes and considering that the bourgeois mentality was, by early postwar definitions, "belly-aching" and "pantophilic."

Taking the classical view of the four ages and four castes, he highlighted the difference between warriors (Kshatriya) and the other lower castes of merchants and serfs (vaishya and sudra). And looking at the modern world he highlighted the difference between warriors (who were born with the predisposition to fight and combat) and soldiers (i.e. in the pay, paid, almost mercenaries). And in the mentality of the modern world he considered very deleterious the widespread humanitarian sense, the result of Christianity that had leveled everything. Evola's position (who never wanted to join the fascist party) was defined by him as "superfascism" and could only be criticized in some bourgeois fascist circles, which fostered the will to physically assault him, a fact that forced him to go about with escorts.

During that period he wrote other texts: The Hermetic Tradition, Mask and Face of the contemporary spiritualism, The Mystery of the Grail, Revolt Against the Modern World. As mentioned above, he took up the pattern of the four ages, so he could only come to the logical conclusion that the world was in continual decay and that the last cycle (the iron age of the Western tradition or the kaliyuga of the Eastern tradition) had to come to an end so that the golden age (or satyayuga, the age of being) of a new cycle could return. He then wrote, in the wake of German racism of the time, "The Myth of Blood," "Synthesis of Race Doctrine," "Three Essays on the Jewish Problem, " and a preface to the "Protocols of the Elders of Zion."

He took a stand against the concept of National Socialist racism, which he considered excessively biological and materialistic;

for him, race was an ontological factor, being a manifestation of the spirit. His vision of Europe was that of an Imperium with pagan roots, denying Christianity, seen as an export product of Judaism. It was therefore logical that he viewed National Socialism favorably, opposing Bolshevism and capitalism, which he felt were two manifestations of the same materialism, as two branches of the same pincer that wanted to crush Europe. And he considered Nazism to be a superior idea-strength to fascism because of its ability to awaken the consciousness of the masses, although he feared that Nazism could be reduced to a mere externality, misrepresenting the value of symbols and making them mere political instruments. He had given some lectures in Germany, at the University of Berlin, at the Nordisches Thing in Bremen and at the Herrenklub of von Gleichen, a German nobleman, so Himmler began to take an interest in him. He collaborated externally with Germany's cultural circles, particularly with the Ahnenerbe, where he was considered interesting, although in NSDAP circles his aristocratic ideas and his exaltation of the Roman Empire were not appreciated.

He would have liked to publish his essay on the Grail and empire in Germany, but the Ahnenerbe leadership objected precisely because of these views. Despite his wish, he was not allowed to join the roster of contributors because he was too steeped in imperial Romanism, which appeared at odds with the central vision of Germany. At the end of the conflict, in 1945, he was in Vienna, where he was wounded in a bombing raid, resulting in his legs becoming paralyzed. After the war he continued to write essays on metaphysics and politics, the latter understood as a worldview, not an actual definition of practical politics.

He died in 1974, standing up, supported by some friends. Cremated, his ashes were scattered in the mountains, as he had requested.

Julius Evola represented, in the Italian culture of the two decades of Fascism and the post-World War II period, that current that can be defined as pagan traditionalism, as opposed to Catholicism. But it was an intellectually aristocratic position, destined to remain inevitably a minority. The pagan mystical dream of a new empire could not defeat two thousand years of Catholic beliefs. His

idealist and esoteric training always led him to see events (phenomena) as the result of ideas (noumeni). It is no coincidence that such a view influenced another Italian nobleman, Count Pio Filippani-Ronconi, believed to be the greatest Italian orientalist of the 20th century (he had studied, in addition to Indo-European languages, Arabic, Hebrew, Chinese and Turkish) and an avowed pagan, who enlisted in the Waffen-SS with the rank of Obersturmführer and was awarded the Iron Cross for the Battle of Neptune. Filippani-Ronconi was said to have learned the teachings and meditation techniques of the Thule-Gesselschaft. It was evident that pagan traditionalism was light years away from the Italian mentality, which affected by two millennia of Christianity, so Evola moved closer and closer to the German culture of the time, which was more akin to his feeling.

It was seen that he would have liked to gain access to the Ahnenerbe, but his idea of the Roman imperial world conflicted with the pangermanistic views of the Third Reich. It was Wiligut himself who issued an opinion against his admission, although Evola was anti-egalitarian and racist, but for philosophical, not biological reasons. For these reasons, too, he is still an uncomfortable figure today (even for the current political right, of liberal-democratic tendency, at the antipodes of his elitist vision). An image of him has been created--depending on the perspective--as a mystical philosopher, a great teacher, a racist ideologue. From the opposing barricades acephalous criticism has been made, asserting either that he is not worth talking about or that his thought cannot be discussed. From damnatio memoriae to juro in verba magistri. Condemnation without mitigation even before trial or acephalous enthusiastic acclamation. At this point it would be worth quoting Evola himself "the worth of each person, both good and bad, far from being the effect of a good or bad environment, proceeds from inherited qualities correlative to a given blood and race." Thus the conclusions of those who criticize him would be--following his thinking--the fruit of their inferior essence; however, those of those who uncritically exalt him would also be the fruit of a passive, lunar, always inferior essence.

He had criticized fascism for signing the Concordat with the Vatican, which he believed had corrupted the imperial spirit of

Rome. Instead, he admired the Third Reich where he saw the new religion of the Volk was being established.

A figure always against the tide, he applied himself to studies that were certainly unusual and not easy, in a continuous inner quest. Discomfited by fascism (which he considered too plebeian and scarcely elitist), ostracized by anti-fascism (which saw in him a perfidious racist), he had contacts with cultures different and distant in time and space (alchemy, yoga, Buddhism, idealist philosophy, Christian traditionalism, ...) and wrote interesting works, though often rather difficult for the topics covered.

It is impossible to summarize his work and thought here, so we will outline some essentials. Throughout his work there is continuity, from artistic expressions to the study of philosophy to that of traditional studies. The language changes, but not the content. At the center of his worldview is Tradition, also understood as anti-modernity. And politics itself is understood as a metaphysical expression. In philosophy he developed the concept of magical idealism, of the ego as power. Hence the value of Hindu techniques, particularly tantra yoga, for an inner transformation and the acquisition of different higher degrees of experience to the knowledge of an absolute reality. It thus relates back to what Hegel (Lectures on the Philosophy of History) formulated about the Oriental spirit, which, not recognizing itself in nature, regarded as an illusion, maya, cannot come to self-awareness. If for the Orientals the material world is maya, this does not mean denying its existence, but wanting to lead it back to its spiritual root.

But we will leave out Evola's philosophical research so as not to bore our eventual readers beyond bounds, and look a little at his ideas of a political type lato sensu. He believed in an ideal model of society, like that of the most ancient civilizations, with hierarchical subdivisions on a distinctly aristocratic basis. Important would be the hereditary qualities of individuals, all having a spiritual origin, while all the usual criteria of our society (status, census, wealth) were completely irrelevant. He envisioned the existence, in ancient times, of an empire, in which the four traditional castes, still surviving in Hindu civilization, would live, each in its place. Connected to the four castes were the four eras mentioned above also by Hesiod, to

each of which corresponded the dominance of a caste, descending from the one of gold, with the dominance of priests, to the one of silver with the lordship of warriors, down to the last, the one of iron, dominated by servants (the sudras of Hinduism). This continuous decay, the evidence of which he glimpsed in the French and Russian revolutions, would have no way out, except temporal and temporary with a heroic and titanic conatus, such as what he believed to have been the historical moment of the Third Reich.

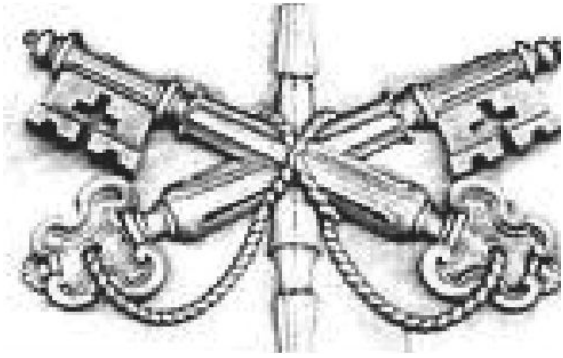
According to Evola, unlike the French traditionalist Réné Guénon, who saw the priestly caste dominating at first, the most important caste was the warrior caste, which would also encapsulate the prerogative of contact with the sacred. So the warrior, for him, was also the sacerdos, the pontifex, the one who administered the sacred and acted as a bridge between man and divinity. A dual function, in which the imperator and pontifex were identified.

From this conception, borrowed from the figure of Romulus and Augustus, it followed as a logical corollary that all men were not equal and therefore there was a clear rejection of democracy and Marxism, whose followers he considered to belong to the lower castes.

It was therefore evident to him that different races existed as expressions of different inner races, determined by different spiritual characteristics that then also materialized physically and outwardly. The tendencies and potentialities of each race led to a certain conception of life; that proper to the higher human lineages, identified with Tradition, would be typical of the Aryan peoples, who would develop their own path to transcendence through initiation. And instead the Jewish people would be the bearers of an Antitradition, typically subversive, a real element of erosion of values, with its own counter-initiation. In this context Evola interprets Christianity in as negative a form as ever: a devotional religion, of Semitic origin, whose only esoteric elements would all be of pagan origin and would have infiltrated a basically Jewish fabric. Instead, the absolute individual-according to Evola--must attain knowledge, gnosis, through his own total realization, finding in himself the center of the visible and invisible universe. Thus he developed his studies in various esoteric domains, including alchemy, understood, however,

not vulgarly as the search for the transmutation of lead into gold, but as a transformation of man into an absolute center, depicted alchemically as a sun. A science of the spirit that had to disguise itself as chemical pseudoscience to avoid persecution by the Church of Rome. We have the impression that interest in political philosophy waned in him, having come to the conclusion that only with the end of the Cycle would the Dark Age come to an end and a new Cycle with a new Golden Age could begin. Instead, from the individual point of view, the goal for him was the overcoming of the human condition.

And when, back in 1972, we asked him what he considered his most important and fundamental work, he replied without hesitation, "The Hermetic Tradition."



SAVITRI DEVI, HITLER'S VESTAL

A character of great depth and virtually unknown to the general public. Her work and her life are inextricably intertwined, for she lived in such a way as to testify to her belief in National Socialism, as well as writing a large number of books. Her real name was Maximiani Portas, born in France, in Lyon, in 1905 to a French nationalized Italian-Greek father and a mother of Danish descent but an English citizen. From early adolescence, partly due to family inheritance, she felt strongly a fascination with Hellenic culture and history. The behavior of France and Britain toward Greece after World War I deeply disappointed her and she interpreted it as a heinous betrayal: after the occupation of Smyrna and part of Asia Minor, Greece, which had been supported initially by the two Allied powers, had been left to its own devices in the face of the energetic Turkish reaction. At that time, when she was only 11 years old, she wrote graffiti against the Allies on the walls of the Lyon train station. While still a girl she reads the poems of Le Conte de l'Isle, which orient her toward Celtic and Germanic paganism as opposed to Christian invasion. She meanwhile discovers the existence of the scheming arms dealers, (particularly Zaharias Vasiliou, known as Sir Basil Zaharoff) who enriched themselves behind the backs of the peoples led to the great meat grinder of the Great War and is disgusted by it.

By 1926, at the age of 21, he had earned a bachelor's degree in literature and then went on to study for his Ph.D., devoting himself to a thesis on Theophilos Kaïris, an Orthodox priest and Greek philosopher who had fought in the 19th century for his country's independence. In 1928, to pursue his studies, he moved to Greece, renouncing his French nationality and opting for Greek nationality. Her view of classical Ellas led her to see in the text of the Bible the exaltation of a nationalist, authoritarian monotheism with accentuated globalist aspirations. And consequently, she considered that the Balfour Declaration, which had promised a Jewish hearth in Palestine, had had the result of giving a further boost to Zionist nationalism with all its load of messianism.

In 1929 she visited Palestine and was disgusted by the attitude of Christian pilgrims, which appeared to her as a form of psychological subservience to Judaism. For her, the Bible was nothing more than a patchwork of empty stories, legends, fables; thus took shape her feelings against Judaism as well as against Christianity, in which she saw an attempt to transform the tribal god of the Jews into a universal god, which, however, she considered to be completely foreign to European culture, which she regarded as heir to ancient paganism. It was during this period that she began to interpret Hitler not only as the exponent of a Germanic, pagan and anti-Semitic worldview, but also as the bearer of much more universal values, on a basis of dualistic opposition between Aryans and Jews.

She returned to France now identified with National Socialism and obtained a bachelor of science and doctorate in 1934 with a scientific thesis on mathematical simplicity. He had in this way made contact with a cosmovision of the world moved by natural energies. By family tradition and culture she immersed herself in the classical world and considered its symbols. In particular she was struck by the relationship between the swastika on the National Socialist flag and those found on the pottery of ancient Troy. In 1932 she was in India, where she found the swastika as a religious symbol and expressed a deep interest in Hinduism and the origins of the Aryan race, the pre-Christian gods, and the hierarchy principles of the caste system. The kinship between Greek, Latin, Old German, and Sanskrit had long been known, so it can only seem logical that the young Maximiani regarded India as a very important center
Aryans, having been able to study on the spot the works of Bal Gangadhar Tilak, a Hindu scholar and nationalist at the turn of the 19th and 20th centuries, who had deepened his study of the Vedas, the ancient Aryan compilation of sacred texts, which he had been able to date, on the basis of astronomical data, to around 10,000 B.C.E. In 1903 Tilak had published a book, "The Arctic Home in the Vedas," in which he noted how the Aryans, after the destruction of their Arctic homeland, had descended south, between 8,000 and 5,000 b.c., invading India itself.

The young Greek girl was fascinated by reading this book, which also described the religious attitude of the ancient Aryans, who personified the forces of nature with gods, whose names highlighted

their distant Indo-European origin. Recall Dyaus Pitar (Jupiter and Zeus), Varuna (Ouranos), Mitra (Mithras), Agni (god of fire, cf. classical Latin ignis). The Hindu caste system, in existence for at least 6,000 years, also clearly provided for norms of behavior in interracial relationships. The Hindu term for caste is varna, which also means color (recall the Spanish barniz and the Italian equivalent vernice). There were four castes: brahamana (priests), kshatriya (warriors), vaishya (farmers) and shudra (servants). Maximiani learned Hindi and Bengali here, and taught English history in Dehli and Matura, learning to love India more and more. So he adopted a local name, Savitri Devi, from a Hindu sun goddess.

But what was the young scholar's vision of India? While ancient pagan Europe had been submerged by the alien intrusion of Christianity and was therefore headed for decadence, India, despite colonial occupation by England, had remained true to its pagan religion and ideals, remaining the last remnant of the ancient Aryan heritage. Nationalist movements were developing in India at that time, both as a counter to British colonialism and in opposition to the Muslim threat, obviously supported by the British, and as a reaction to the antitraditionalism of the casteless. Savitri Devi joined one of these movements, the Hindu Mission, thus coming in contact with many nationalists inspired by Tilak's doctrines, who accepted her as a Hindu, who had become one by choice and adherence. And it should be noted that she saw in the gradual encroachment of Islam in India a further advance of that monotheism of Jewish origin so deprecated. Instead, in Hinduism she had found a paganism that was still alive, after having so much admired the now-dead paganism of classical Greece, and had known a concept of a cyclic and eternal universe. A completely different vision from the anthropocentric one of Christianity and other monotheistic religions. Savitri Devi saw a great beauty in the divine forces of nature, which existed in Europe before the irruption of foreign Christianity. And in those times even in India the Aryan concepts, preserved for millennia, were being challenged and threatened, as in its time in the classical world in Europe, where the fiercest persecutions, unknown to most because they were concealed by the dominant Christian culture, had been those of Christians against pagans, and not vice versa, from Constantine onward. One is reminded only in this regard of the agonizing death of Hypatia, a pagan martyr.

In the India of the time, there was a need to reinforce Hindu unity, even at the cost of overcoming the caste system, to repel the irruption of modernism that the British wanted to impose. Then the idea of racial identity was emerging in local nationalism, in one with the need to give birth to a paramilitary self-defense organization. The flag of the Panhinduists was orange with a green swastika in the center, as well as other Hindu symbols. The warring factions were pro-Nazi (therefore anti-British) and anti-Nazi (therefore pro-British). Savitri thus met Sri Asit Krishna Mukherji, a staunch pro-Nazi who was publishing a German-funded newspaper. He was an educated man of Brahmin caste, blond and fair-haired, a London graduate, who already sensed the influence of the Thule Gesellschaft esotericism behind Nazism. The coincidence of their ideas about the Aryan race was remarkable.

At the outbreak of World War II, she was already known to the British authorities as a pro-Nazi; being a foreigner, she ran the serious risk of being arrested and deported. So Mukherji, to avoid this risk, married her in 1940, making her a British citizen. During the war, the two passed information to the Japanese, in agreement with a Hindu nationalist political leader who had previously been imprisoned by the British and had become pro-German. He was Subhas Chandra Bose, who had already been to Germany and Italy, where he had also been received by Mussolini. Imprisonment had severely damaged his health, but he continued to maintain relations with Berlin and Tokyo, whom he saw as natural allies against British colonialism. Unlike Gandhi and Nehru, who supported England during the war, he was always close to the Axis. He hoped to get aid from Germany so that he could fight for India's independence, but the Allied invasion of Iraq made this plan unfeasible. However by 1942 in Germany Hindu prisoners of war could enlist in the Indische Freiwilligen Legion der SS destined to drive the hated British out of India. And the Japanese did the same, with the Indian National Army (INA). Bose from Germany returned to the East in a U- boat that took him to Japan, where he assumed command of the INA, which grew to a force of over 40,000 men, proclaimed independence and formed the Free India Government ("Azad Hind"). Officially he was said to have died in August 1945 in a plane crash near Taiwan, however, there is no record that the plane ever took off from Taipei.

His portrait is displayed in the Indian Parliament and his name was given to the Calcutta airport. Many years later, in 1985, the sannyasi (Hindu ascetic who renounced material possessions and devoted himself to his own spiritual development) Bhagwanji, who lived near Ayodya, reportedly claimed to be Chandra Bose. After his death the case was analyzed by several commissions governmental, which secreted the results of their research. One more mystery, if one were needed.

But let us return to Savitri Devi, who after the events of the world conflict learned of the fall of Berlin. She then decided to return to Europe to participate in the resistance against the Allies, who arrested her for her pro-Nazi propaganda work in Germany. She had circulated a leaflet,written by her, which read:

GERMANIC PEOPLE,
WHAT HAVE DEMOCRACIES BROUGHT YOU?
IN TIMES OF WAR, PHOSPHORUS AND FIRE.
AFTER THE WAR, STARVATION, HUMILIATION,
OPPRESSION; THE DISMANTLING OF FACTORIES;
THE DESTRUCTION OF FORESTS;
AND NOW THE RUHR STATUTE!
BUT SLAVERY WILL BE SHORT-LIVED.
OUR FÜHRER IS ALIVE
AND WILL SOON RETURN, WITH UNHEARD-OF POWER.
RESIST OUR PERSECUTORS!
HAVE CONFIDENCE AND WAIT.
HEIL HITLER!

In prison she met several Germans convicted of war crimes, then, once released from prison, she expanded her acquaintanceship in neo-Nazi circles, partly because of the fame she had gained from her books. She thus had the opportunity to get to know Hans-Ulrich Rudel, the world's greatest aviation ace, as recognized even by his opponents: over 2,500 war flights, four battleships sunk, seventy landing craft and over five hundred tanks destroyed. Decorated with the Iron Cross with golden oak leaves, swords and diamonds (a very rare decoration) he was not even a member of the National Socialist Party, but after the war he identified Germany with the Nazi faith.
We were forgetting one detail: in April 1945 he had lost his right leg,

which was amputated, but he returned to flying soon after the operation. He was a true living legend. There was great ideological understanding between him and Savitri, and he helped her get in touch with Nazi centers scattered around the world as a result of the Germanic diaspora. Many former Nazis had taken refuge in Egypt, where Savitri headed in 1957. There he met Johann von Leers, a university professor and former senior SS officer, polyglot (Japanese, Hungarian, Polish, Yddisch, Latin, Russian) who had written several texts on racial issues. His wife Gesine had been Wirth's secretary and had introduced Weisthor to Himmler. Thus Savitri was able to introduce himself more and more into the milieu of the Nazis in exile. At that time many rumors were circulating about the stay of numerous Nazis in the Middle East, probably put around by Mossad in order to pressure Germany, then inclined to offer aid to Egypt for industrial development. It went so far as to fear the presence in Egypt, among the anti-Zionist conspirators, of General Oskar Dirlewanger, former commander of the Waffen-SS punishment brigade of the same name, distinguished for its particular toughness on the Eastern Front. Instead, it was already known that Dirlewanger had been tortured and bludgeoned to death in the French prison camp of Altshausen.

Savitri continued her wanderings in Lebanon, Iraq, Iran, eventually returning to India, joyfully singing the Horst Wessel Lied by train, now that the hated British colonizers were no more. Here she moved to Calcutta with her husband, who had had some difficult years because of his pro-Nazism. She had had to work as a Hindu astrologer, partly in order to meet the expenses of printing Savitri's books, who began working first as a German interpreter and later as a French teacher. But she could not stay still for long, so in 1960 she traveled to France and then to Spain, where she met the famous Otto Skorzeny, former SS- Obersturmbannführer and liberator of Mussolini on the Gran Sasso, German hero of the Battle of the Ardennes (for which he was called by the Allies as the most dangerous man in Europe) and organizer of ODESSA, one of the organizations that facilitated the escape of the Nazis from Europe. Skorzeny greatly appreciated his books, so he made her get to know Léon Degrelle, former leader of the Rex in Belgium, a fighter on the Russian front, where he had risen from a private soldier to the rank of SS General and commander of the SS Wallonie Division for war merits (seventy-

five knife fights and thirty-four wounds), Horia Sima, commander of the Romanian Iron Guard, as well as Dr. Ante Pavelic, head of state of Ustasa and pro-Nazi Croatia.

In 1950 the first gathering of neo-Nazi movements had been organized in Rome, which was followed by another in 1951 in Sweden, in Malmö. The European Social Movement had been born. It was the embryo of an international neo-Nazi movement, which wanted a new world centered on traditional European values. At that time England was beginning to be invaded by black immigrants from the regions of what had been the great British empire, dismantled to make way for the new U.S. empire. Conferences were being held and international gatherings organized in various countries, including in Britain in 1962. Savitri Devi was always present, appreciated for her books and open positions, along with Swedes, Austrians, Germans, French, Italians, Belgians, Spanish, Dutch and even Americans. The gathering in England was also attended by George Lincoln Rockwell, leader of the American Nazi Party, a former decorated naval aviation officer during World War II and later a pilot instructor in the Korean War. Rockwell in 1951 read Mein Kampf and identified with Hitler's interpretation of history, seeing a conspiracy of Jewish senior leaders behind such phenomena as capitalism, Marxism and racial degeneration. The British authorities had ordered him stopped at the border, but he managed to evade their controls by actively participating in the rally. Here WUNS (World Union of National Socialists) was born with the program of creating an international political system that would defend the white race and Western civilization.

Of course, the British police promptly intervened and cleared the camp where the gathering had taken place, expelling Rockwell and Savitri, while criminal cases were instituted against the British arrested on the spot. But meanwhile the WUNS, behind Rockwell's push, was developing in France, Belgium, Holland, Germany, Switzerland, Argentina, Australia, as well as, of course, in the United States itself. The American leader published the National Socialist World, a periodical intended for an international audience, also containing learned articles. In the first issue of the publication appeared an abridged edition of "The Lightning and the Sun, " a book in which Savitri, a vegetarian since the age of five, expounded

her views on Nazism as a religion of nature, anticipating many ecological views now current. Among other things, she recalled that the most advanced legislation for the defense of wildlife had been that enacted in the 1930s in Germany by Hermann Göring, in his capacity as the Reich's First Gamekeeper. Savitri Devi, by the way, believed in the Hindu theory of the four ages, considering Hitler an avatar, that is, one of the manifestations of Vishnu on earth. The idea may seem strange to a European, but is instead perfectly understandable to Hindus.

Soon after the gathering in England, she also made contact with Ernst Zündel, a Canadian publisher of German descent, who was a staunch denier of the existence of the Holocaust. Already before him Maurice Bardèche, brother-in-law of Robert Brasillac, and Paul Rassinier, a socialist, anti-Nazi, member of the French resistance and deported to Buchenwald, had denied the Holocaust, being forerunners of a current of historical revisionist denialism, harshly opposed by official historians and then severely prosecuted as a crime by the authorities of several countries, who could not allow the absolute truth of the Holocaust to be denied. Other authors then followed, such as Thies Christophersen and Richard E. Harwood. Against Zündel was established later, in 1988, a major trial, under the push of the Antidefamation Ligue. His lawyers presented numerous testimonies in his defense at the trial, including that of Fred A. Leuchter, one of the leading experts on gas chambers in the U.S., who testified that he had made thorough inspections of the Auschwitz camp without finding adequate chemical evidence of gas chambers and indeed arguing that the showers, presented as gas chambers, if they had functioned as such would have killed people outside over a very wide radius, their doors not being watertight. Still, there was nothing to be done: Zündel ended up in jail in Germany to serve the maximum scheduled sentence of five years. But in the 1960s, when he met Savitri Devi and visited her in France, he was just beginning his career as an editor of revisionist publications and had not yet published "An Eye for an Eye," the controversial book by the Jew John Sacks about the supposed revenge of Polish Jews against German civilians held in Soviet concentration camps.

The Franco-Greek activist, after working as a teacher in France, retired and returned to India, where she wrote "Souvenirs et

reflexions d'une aryenne, " in which she expounded the concepts of Hindu and Aryan religiosity. She continued as a French teacher until 1977, when Mukherji died, always maintaining contact with faithful comrades around the world.

The doctrine she advocated was essentially Hindu, with an absolute centralism of nature, concepts of deep respect for the environment and toward animals.

It should be remembered that at that time the first information about German-designed flying saucers during the war and strange reports about the Antarctic expedition in Neuschwabenland were beginning to become public. And somehow connections were being made between the secret weapons of the Third Reich and a possible presence of hidden Nazi bases in Antarctica. Zündel published books by several authors on this subject.

Meanwhile, in 1967, Rockwell had been assassinated. In his lifetime he had said, "Being prepared to die is one of the great secrets of life."

Despite his military service record as a pilot, his body was not allowed to rest in Arlington Military Cemetery because his followers had refused to remove the swastika armband during the funeral ceremony and insisted on laying a Nazi flag over the coffin. He was succeeded in leading the movement by Matt Koehl, who changed its name to the National Socialist White People's Party. In the meantime, Savitri Devi's writings, hitherto published in Calcutta in limited editions, had gained wider circulation in international neo-Nazi circles through the movement's magazine and Zündel editions.
In her works, the writer extolled National Socialism as a religion of nature, interpreting history through a comparison of races, highlighting the figure of Hitler as an avatar, a manifestation of divine power. And to elucidate the causes of the current decadence, he quoted the words of Vishnu in the Bhagavad Gita: "Epoch after epoch, when justice has failed, when evil reigns over everything, I come; once again I am reborn on earth for the protection of the good, for the destruction of the wicked, to give stable foundation to the reign of justice." Somehow Hitler is seen as a providential restorer of universal values. For Easterners there may be an intuitive

understanding of this concept, very difficult on the other hand for Westerners, who also generally manifest a vague and undefined Christian faith, thus believing in the providential figure of Christ (born of a virgin, persecuted by a tyrant who had all the infants slaughtered, worshipped as savior, resurrected), whose life is similar in many details to that of other ancient deities, now forgotten by the ignorance of men. Savitri's vision, absolutely contrary to the fideistic attitudes of current religions, is fundamentally Gnostic and naturalistic.

But let's return to the events of her life: in 1981 she was nearly blind, suffering from cataracts in both eyes, and a stroke left her semi-paralyzed. She had returned to Europe, and the following year she moved from Germany to France, where she also lived in hospices for the elderly, also visiting old friends. Matt Koehl, of WUNS, invited her to the United States, arranging for her visa and funds to travel. But in the meantime, while in Britain, she had a heart attack, which was fatal to her. Her body was cremated and her ashes were sent to Koehl himself, who organized a grand funeral ceremony. Thus died a woman whose life had been devoted completely to National Socialism and the figure of Adolf Hitler.

His Weltanschauung was based on Hinduism as the heir to the ancient Aryan peoples who had invaded India in prehistoric times, the theory of the four ages, the moral supremacy of the Aryan race, animal rights and respect for nature (recalling the legislation enacted by Göring to this effect), and neopagan mysticism. His most important work seems to us to be The Lightning and the Sun, in which he presents his conception of history as Eternal Truth. Three main figures appear in it: Akhenaten, the man above time, the pharaoh who tried, unsuccessfully, to restore the golden age to men, who is the man above time, the sun; Genghis Khan, the destructive force without ideals, the man in time, the thunderbolt; and finally Hitler, who combines idealism with force and fights against the forces of Kaliyuga, the dark age, the man against time. At the same time sun and thunderbolt, he fought against the forces of darkness, though destined for defeat. After him will come Kalki the avenger, the last manifestation of Vishnu who will appear at the conclusion of the cycle wielding his flaming sword and riding his white horse. And he claims that Hitler himself said, I am not him, but since no one comes

forward I must thus prepare for his coming.

Savitri Devi considered that humanity was now degraded and corrupt, and she felt the urgent need for drastic change. The world, for her, was full of unfit beings, and she found much more value in a pure animal, remaining itself without pollution, than in human beings with a half-breed physique and bastardized soul. Strangely enough (or perhaps not?) we are currently seeing, with the development throughout the world of ecological and environmental movements, how the Savitrian concept of deifying nature, which for Hinduism has always been one of many possible divine manifestations, is expanding. To her, noble animals, beautiful plants appeared worthy of appreciation, while not all implacable bipeds appeared to her instead of equal nobility. It seems that, without the ecologists themselves realizing it, Savitri Devi left her mark, even for those who had never even heard of her. Renewed interest in nature, neo-paganism (with the athletic and health-conscious care of the body so deprecated by the Catholic Church), neo-pagan tendencies with the Celtic revival, nostalgia for the lost homeland along with the primitive golden age (for Hindus: satya- yuga, or age of being, the age of Sat- urnus for Romans) are all indications that Hitler's vestal had identified focal points of our time.

Savitri Devi died of a heart attack in 1982 in England at the home of a friend who was hosting her. Cremated according to Hindu ritual, her ashes rest near Rockwell's at New Order headquarters in Wisconsin.

MIGUEL SERRANO, THE PROPHET

An unparalleled character. A controversial figure. A staunch Hitlerist. A fascinating poet. He is perhaps the greatest Chilean writer of the 20th century, certainly not inferior to Pablo Neruda. His entire oeuvre constitutes a coherent continuum. Born in Santiago de Chile to a family of Spanish (or rather Visigothic, as he put it) origin in 1917, after a Marxist interlude he joined the Chilean Nazi movement led by Jorge Gonzales von Marées. Already at the outbreak of World War II he was blacklisted, prepared by the Americans, for being a supporter of the Third Reich with his magazine La Nueva Edad. During World War II he wanted to enlist as a volunteer to fight for the Reich, but the German ambassador dissuaded him and gave him a gun, asking him to stay in Chile to support Germany's cause. At the turn of 1947 to 1948 he participated, the only civilian, in a Chilean Navy expedition to Antarctica, where a mountain bears his name. From 1953 to 1962, he was Chile's ambassador to India, where he was a friend of Pandit Nehru and Indira Gandhi: here he met and frequented several Yogis; when the Dalai Lama was forced by the Chinese invasion to flee Tibet precipitously, he was the only foreigner to receive him in the Himalayas. Later, until 1964, he was Chile's ambassador to Yugoslavia and also accredited to Romania and Bulgaria. From 1964 to 1970 he was ambassador to Austria, to the International Atomic Energy Board in Vienna and to the United Nations International Industrial Development Board. Together with Hermann Hesse and Gustav Yung he formed the Hermetic Circle. Undoubtedly an uncommon life, lived intensely, with valuable contacts and friendships, with absolutely countercultural and uncomfortable ideas, which earned him the ostracism of literary and cultural circles.

Serrano has searched in Antarctica for the Temperate Water Oases that the Germans of the Neuschabenland expedition would have found; in Asia he has attempted to penetrate the secrets of Agartha and Shambhala, searching for the underground entrances hidden near Mount Kaylas; and he has also searched, in the Andes, for the mythical Ciudad de los Cesares, the enchanted city of Patagonia, an inaccessible and invisible city until doomsday, whose

inhabitants are its own founders, because the city knows no death. Like Shamballa, like Agartha, like Paititi, this folk legend of Chile, of Mapu-Chilli, of Chiloé adumbrates a spiritual center where men can ascend to higher knowledge. But the higher does not exclude the lower. Ancient legends of the Tehuelche people of Patagonia tell of white men under the mountains with a red cross on their chests and silver skin (armor?). They would appear to be Templars, confirming Jacques de Mahieu's hypothesis.

A friend of poet Ezra Pound (who had said that politicians were the bankers' footmen, an opinion he widely shared) Serrano promoted the erection of the only monument dedicated to this great poet in Medinaceli, Soria. His works, of which we have memory, are too many to enumerate here, we will only mention Ni por Mar ni por Tierra, from 1979, Las Visitas de la Reina de Saba, La Serpiente del Paraiso, El Circulo Hermetico (Conversaciones, Correspondencia y Recuerdos de Hermann Hesse y C.G.Yung), La Flor inexistente, EL/ELLA Libro del Amor magico, El Cordon Dorado - Hitlerismo Esotérico, Adolf Hitler el Ultimo Avatâra, Manù "Por el Hombre que vendra," and his last work, Maya, a skinny little booklet of which the author gave us copy number one, informing us that with that book he had expressed everything and had now nothing more to say. As an author, being a very politically incorrect character because of his ideological positions, he suffered censorship by many European publishers and therefore is not well known. It must be acknowledged that in him it is not possible to separate the work from philosophical and political convictions.

In addition to delivering the funeral oration at the funeral of Walter Rauff, SS-Standartenführer who had taken refuge in Chile, Serrano participated in other significant commemorations that brought him into the limelight: that of Rudolf Hess and that of the sixty-two young Chilean Nazis massacred by the military, on the instructions of the Christian Democrat government of the time, at the Seguro Obrero headquarters in 1938. But perhaps the most sensational celebration organized by Miguel Serrano was that of April 20, 1989, on the centennial of Hitler's birth. We have collected a description of it and a film of it can also be found on the Internet. On that opportunity he rented a theater in the Andes, which was a copy of the one in Epidaurus. At the base of the high ground on

which the theater rested was a large parking lot, from which we proceeded on foot to the theater, while a large group of young men dressed in black with Nazi armbands settled the participants. After speeches by Serrano and numerous speakers from Chile and various countries, and the offering of a bouquet of flowers by a little girl, by torchlight those present swore allegiance to National Socialism. There were, in addition to Chileans, people who had arrived from Colombia, Ecuador, Argentina, Germany, and Italy. As well as television and film workers from halfway around the world. According to what we were told, also Mossad agents who wanted to identify those present. We also had the opportunity to see Chilean television news recordings with the highlights of the ceremony. We learned that that same evening a small group had been invited by Serrano to a dinner (which some referred to as the Odessa dinner) in a reserved room of the restaurant La Casona de la Novia. The guests had been carefully selected: a German veteran of the Russian front, the last survivor of the Seguro Obrero massacre, Serrano's personal assistant, a Spaniard, an Italian, an Argentine, a Colombian, and a few others. The conversation, to the best of our knowledge, was on esoteric topics.

But how did we come to know Serrano, this uncomfortable, countercultural and little-known figure outside Latin American and Nazi circles?

Chance ... assuming chance exists (but let us remember Jung's synchronicity). In our research we had found one day, back in 1984, a Chilean newspaper, El Mercurio, in which appeared an article regarding the funeral ceremony of Walter Rauff, former SS-Standartenführer of the RSHA, who had escaped from an American prison camp in Italy to take refuge first in Syria, then in Ecuador and finally in Chile. In the middle of the newspaper page appeared a picture where the image of a man with white wavy hair, wrapped in a black leather coat, waving with his outstretched arm as the Nazi officer's coffin descended into the grave. The text said it was Miguel Serrano, a Chilean writer and recognized Nazi, who had also delivered the final farewell speech for the deceased. A few months later we were in Santiago de Chile and walking through the city center we saw in the window of a bookstore displayed a book whose unusual cover attracted our attention: the Aztec symbol of the eagle

grasping the snake, surrounded by Hindu symbols. It was " Adolf Hitler. el Ultimo Avatära." We recognized in the author's name the character in the photo, wrote him a letter to arrange a meeting, and after a few months we returned to Santiago to meet him personally. We met on the steps facing the Hotel Carreras, in the square overlooked by the Palacio de la Moneda, the presidential palace. The meeting was immediately very cordial and informal. Miguel appeared not as the brutal, fanatical ogre that is the stereotypical image everyone has of the Nazi, but as an extremely kind person of amazing culture, ranging from Hinduism to Runic esotericism, from Greek and Latin etymologies to phonetic kabbalah, from numerology to psychology, from Germanic mythology to Torah.

Speaking of the Chilean political situation, he expressed to us his opposition to the military regime of General Pinochet, which had favored - in his opinion - American corporations and U.S. capital, conculcating the rights of Chileans. In short, he considered that government a sad episode of corrupt and brutal Caesarism, which had missed the opportunity to constitute a starting point for a greater and more just Chile. We thus had the chance to get to know him and meet him often during our frequent stays in Santiago de Chile. He spent much of his time in southern Chile, what to him was an enchanted country where he saw sleeping stone giants in the Andean mountains. When he was in Santiago, he lived in a small apartment near Cerro Santa Lucia, where he had carved out a large niche in which he kept a Nazi flag, an SS dagger, a copy of Mein Kampf and a few other relics. We would converse as we walked around Santiago or sat in his tiny parlor. We were together in the morning at the fish market eating oysters, tasted fresh goat cheese (el quesillo) with sugar cane honey. He was a pleasure to listen to, his quiet and calm remarks were profound, the Spanish spoken in the sweet Chilean tone mellowed all his expressions. We have since wanted to learn more about his books, which are difficult to find in Europe although many have been translated into several languages.

His work is unique, and it is difficult to classify. First of all, there is a great poetic breath in it that drags and exhilarates, pathos and epos together, then there are unthinkable connections to so many areas of knowledge that it would be too long to attempt to enumerate. And there is a profound knowledge of myths, a symbolic

language, an esoteric sense that we shall attempt to express in a form as imperfect as ever. Serrano, who already in the years before World War II had become a member of a magical warrior order of Tantric inspiration, into which he had been introduced by an Italian diplomat, had a Gnostic conception: our world is ruled by a second-rate god, an evil archon, the wicked Yahwe, who is always trying to obfuscate humans, especially the best of them, the heroes, in order to prevent possible contact with the true higher world, which can be reached by breaking Maya, the veil of illusion that makes us believe in the reality of this sinister world of ours, this true prison. Yahweh, the creator of this world of appearances, is assisted by Judaism, his direct manifestation on earth, while Lucifer, the bringer of light, had come to earth to save mankind by means of knowledge, but was defeated by the demiurge, who had chained him in the Antarctic pole. The myth of Prometheus, in short. But the gods, the archetypes, the forces of light continue to influence human activities in the fight against the lords of darkness, vassals of the demiurge. The archetypes incarnate in men, who then become heroes and can no longer die because they are incarnations of the gods, identified with them.

Seeing Hinduism as the heir to the primal Hyperborean tradition, Serrano takes up the cyclical view of time, with the four eras and their sub-cycles. There is a Golden Cord, a chain from the beginning of time to us, from Venus, the Morning Star, the fallen stone from the crown of Lucifer, the light-bearer who will dispel the darkness of the false god, the demiurge Yahweh. The truth is contained in the memory of the blood, the one that returned in the songs of the Minnesänger. And for Serrano every seven hundred years the laurel blooms: in historical times the Cathars (the pure ones) and more recently Hitlerist esotericism, manifested in the Inner Circle of Ahnenerbe.

Hitler, in this vision of his, had a dual guise: he was a man who had impersonated in the human plane the Führer (the Leader) of the Indo-European peoples and had been possessed by an Avätara, a divine manifestation that is incarnated at different times, when, according to the Hindu view, wickedness, disorder, and chaos dominate in the world. The same Avätara who will return to earth at the end of time as Kalki, the avenger, who will separate the righteous from the unrighteous, the good from the wicked, the followers of the

natural laws of Manu from the animal-humans who brutally offend the laws of nature. The righteous are the Einheriers, the heroes fallen in battle whose souls are carried by the Valkyries on their horses in a mad ride to Walhalla. And the Valkyries correspond to the Fravashi of the Zoroastrian Iranian tradition, a kind of transcendent double, a guardian spirit of the individual, who incite his eternal and indestructible soul to the combat of the forces of good against those of evil. The Fravashi of all men have existed, since the beginning of time, before Ahura Mazda, the supreme god struggling against Ahriman, the god-demigod of evil. At dawn on the fourth day after death, the immortal souls of warriors return to their Fravashi. Thanks to them the universe lives on. We detect in this vision the reunion of the male principle with the female principle, the return to the cosmic egg, a retelling of the Platonic myth. The Fravashi have been taken up in a reductive form by the Christian tradition in the form of the Guardian Angels.

The path out of this false and deceptive universe, out of this cage in which man is immersed by the will of the evil demiurge, out of this labyrinth of deforming mirrors that is Maya, is that of active meditation, the path of Tantra, that of the Kshatriyas since this time is the Kaliyuga, the dark time, the Iron Age, the age of the wolf Fenrir, spawned, not surprisingly, in the Iron Forest, who at the end of time will break free and kill the gods, even Odin himself, but will in turn be killed by Vidarr, Odin's son, who together with the sons of Thor will give birth to a new lineage of gods in the new cosmic cycle. Many, many, countless are the heroes' attempts to restore natural order to the world, but all are doomed to failure because the world is degenerating more and more. Only at the end of time, at the conclusion of the last age, of the Kaliyuga, will there be the final battle, the Ragnarök, the forces of chaos will be defeated by those of light and by the heroes who died in battle, the Einheriers, and the evil Loki, the deceiver, will be vanquished and killed in a duel by Heimdallr, the guardian of Asgard, the whitest of gods. A gigantomachy, a titanomachy like those of the classical tradition, however, projected into the future, into the eternal return of cosmic cycles. Miguel Serrano also explains how there is a Nordic yoga, a kind of hesychasm, which recognizes the chakras of the Hindu tradition and their awakening. But it would be long, complex, difficult and actually impossible to define this writer's message: the

unknowable cannot be explained because it cannot be conveyed in words, only through images and sensations. We advise those who wish to better understand Serrano's vision to read the preface by Nicola Oliva, who has excellently translated the Italian edition of The Golden Cord (Ed. Settimo Sigillo), perhaps the best introduction to the esoteric doctrines set forth in this author's works.

It must be said that many concepts expressed by this Magician must be considered with extreme caution, such as when he talks about the Hollow Earth in which Hitler survives and UFOs coming out of the Poles. He is still a poet and his lyrical images go beyond the appearance of forms, his poetry draws on the input of wisdom and things are never as they appear. And, let's remember again, these are highly esoteric works, taking the reader into another universe, through an alchemical process of transfiguration, with all the consequent difficulties inherent in delving into works of this kind. He basically synthesizes two traditions
esoteric, the Hindu and the Nordic, hyperborean origin, as Savitri Devi had also done.

Miguel left this land on Feb. 28, 2009, as a blizzard like a thunderstorm loomed over Santiago de Chile.

And someone close to him dreamed that night that Miguel came out of his body into a large flower, his Inexistent Flower.

THE INTERVIEW

I had gone to Bolivia to review the archaeological site of Tiwanaku and to visit the anthropological museums in La Paz. I had previously met in Argentina Wilfred von Oven, who had been Dr. Göbbels' personal press secretary. In conversation with him, I had learned that he had been born in Bolivia, in La Paz itself, where he still retained acquaintances and friendships. I then took advantage of the opportunity to ask him if he could introduce me to any members of the German community in La Paz who could give me some information about Ahnenerbe, but the elderly German man had simply asked me to tell him when I would be in La Paz and what hotel I would be staying in. I would be contacted by those in charge in due course.

Arrival in La Paz, by a Lloyd Aéreo Bolivian plane, was always an unknown and a surprise. An unknown because these were old planes, DC8s decommissioned by Alitalia, purchased by Yugoslavian Airlines and then resold in Bolivia, which means a tad used and perhaps somewhat low maintenance. The airport, located at 4,200 meters high, despite the pompous name Aeropuerto Internacional John F.Kennedy, recently changed to El Alto, was incredibly small, in the middle of the mountains, with a very short runway. As usual, the light was extraordinarily bright and it was cold. Some sort of plaque reminded all travelers that the airport had been built and donated by the United States.

Having had previous travel experience in Bolivia, I immediately began to drink mate de coca, a beneficial infusion of coca leaves, to avoid soroche, the altitude sickness, and to accustom the body to the lower oxygenation resulting from the rarefied air. The road to La Paz, located only a little lower (400 or 500 meters) passed through El Alto, sometimes referred to as a satellite town, but in reality a huge agglomeration of shabby, tumbledown buildings shrouded in a constant and continuous dust cloud. Automobiles crossed this area on what looked like a beaten-earth warpath, where vehicles, with no intention of keeping to the right, zigzagged forward in random order, from either direction, dodging both the generous

gaps in the roadway and oncoming cars. A huge upside-down bumper car park, where everyone was trying to pass everywhere while avoiding everyone else and the traps of the terrain. It should also be mentioned, for those who don't know, that there are no (or at least there were no at that time) traffic lights in La Paz. Finally after almost twenty kilometers and some concern for my safety and the tightness of the cab, we arrived at the Hotel La Paz (former Sheraton). Thanks to the reservation I had made from Buenos Aires, the welcome at the reception desk was very quick, I was handed an envelope that was already waiting for me, and I was able to settle immediately into my room, where I was served yet another mate de coca at a drumbeat. The envelope, which I opened with curiosity, contained a typed sheet of paper in Spanish that read "Tonight at 9 o'clock at the entrance to the hotel a car will pick you up for a Bolivian dinner." An illegible signature followed.

At 9 o'clock on the dot, to avoid the usual South American customary faux pas, I climbed into an old-fashioned, perfectly maintained Mercedes, whose driver, a bronze-colored Bolivian (Bolivians are particularly dark, even for those accustomed to frequenting Latin America), greeted us politely, informing me that we would arrive at our destination in a few minutes. In fact, not even ten minutes later I walked down in front of a sign that said Pena Najra, quite close to the Church of San Francisco, a short distance from the Mercado de los Brujos. I entered the place, a kind of typical tavern, and was escorted to the table, where about ten people were already seated. The nationalities of origin were as varied as ever: Chile, Switzerland, France, Germany and - of course - Bolivia. After introductions in a Babelic hodgepodge of idioms, it was decided, by mutual agreement, to set the conversation in Spanish, the language of the place and a lingua franca for all. The host, toward whom everyone headed with a respectful attitude, sat at the head of the table and seated us to his right. He was a very old man, with a face covered with wrinkles and two clear, lively eyes, still vigorous, of medium-high stature, balding, with a composed demeanor without excesses of formality. Dinner began with some rather tasty saltenas, washed down with a generous Argentine red wine from Mendoza, among the best wines in the world, though little known internationally.

The conversation revolved around various topical issues. I

understood that all the other diners were regulars at the host and were expected to assess my behavior. Evidently I had been recommended by von Oven, whom they must have considered an absolute trustworthy person, but they wanted to understand what exactly I was looking for. Between a picante de pollo and some lethal locotos rellenos (spicy as hell and maybe a little more), the host asked me what had brought me to Bolivia, which was certainly not the navel of the world. So I had the opportunity to talk about my interest in the archaeological ruins of Tiwanaku, Kiss's theories and Posnansky's theories, what I had learned from Jacques de Mahieu's research, relating everything to the research of the Deutsches Ahnenerbe, expressing the opinion that they had had some follow-up after World War II. The elder nodded, silently confirming. Other diners interjected, making comments and supplementing what we had summarily mentioned, confirming me in my conviction that these people were by no means unfamiliar with the subject. The conversation became animated, everyone was now participating, and I had the impression, after chatting about various topics related to the theme, that I had passed the test. Later, enjoying a mazamorra, the host invited me to visit him at his home the next day to discuss the topic. I thanked, accepting immediately. It could have been a good opportunity to learn something new.

The next day the same car picked me up at the hotel and drove me down from the city center to the residential area, located a few hundred meters below, to a villa surrounded by greenery. The butler, who opened the door for me within seconds of the doorbell ringing, seated me in a large library whose windows overlooked a park. The host joined me after a few minutes, during which I took the opportunity to explore the room. The walls were covered with oak paneling, and the library shelves were overflowing with recent and old books; the worn ribs highlighted titles in various languages, from German to French, Spanish to Italian, Latin to Russian. On one wall stood a large tapestry, or rather embroidery on silk, depicting a woman seated on a throne with a scroll reading Grossdeutschland - Gott mit Uns. My cursory inspection was interrupted by the arrival of the elderly gentleman who greeted me affably and addressed the subject directly, "Wilfred (von Oven) told me that you are researching Ahnenerbe and looking for information. I am here to help you, but on one condition, that you report exactly what I can

tell you, without distorting my words." I nodded silently and we then agreed to record the conversation and then be able to put everything in writing without possible misunderstanding. Here is the result :

Question: How did the Ahnenerbe studies continue after the end of World War II?

Answer: As far as I know, some of the documentation was destroyed on the direct instructions of the Reichsführer-SS (Himmler), especially that which concerned the more esoteric part. The Allies were able to gather something about medical research, which was not directly related to the Ahnenerbe, and which was being conducted in the KZ (concentration camps). So they continued, for example, the experiments with the Röntgen rays. But you will know that this was not the specific field of the A., which was concerned, from a strictly scientific point of view, with research into the origin of the Aryan race and the different human races and ethnicities.

Q.: Doesn't it seem reductive to you nowadays to speak of an Aryan race? All scientists today agree that there is only Homo sapiens sapiens, the only human race, not different races, which superior, which inferior, as hypothesized by research conducted in the Third Reich.

A.: Scientists always (or almost always) agree with the dominant ideology. Try putting a Great Dane and a Chihuahua next to each other, certainly they are both dogs, genus Canis, but you will not be able to argue that they are the same breed. So take a Chinese and a pygmy and try to argue that there is no difference. I agree that morphological differences are not fundamental in defining breed, because they depend on many external factors, such as climate and environment, but somehow a population stabilizes into a standard average of characteristics. Accepting the concept of race does not necessarily mean wanting to establish a scale of values with superior races and inferior races, but simply of different ethnic groups with specific characteristics of their own. If a human group lives during a period of a thousand years in the desert, they will logically have different behavioral characteristics from those who have lived on a steppe. I don't know if you are familiar with the work of Dr. N.C. Doyto, his studies of ethology applied to humans are extremely clear and detailed and reflect the most recent results of research in

continuation of Ahnenerbe's. And then I will ask you a question: if there is a human race, what is the genus and what is the species?

Q.: Yes, I have read some of Doyto's books, they seemed very well documented, although I must confess that I am unable to fully evaluate his conclusions, not being an expert in anthropology or ethology. But, returning to our topic, does it not seem to you that wanting to talk about different human races may lead to a racist conception ?

A.: To accept reality is to try to understand nature. To deny it would be to want to deny the evidence. If there are different breeds of dogs, cats and so many other animals, why persist in wanting to hide the existence of different human breeds? Why do we persist in wanting to talk about ethnicities, just because the term "race" is not considered politically correct? Or do you mean to tell me that if you meet an African on the street you mistake him for a European or a Chinese? Races are simply the differentiation of a species, each with its different characteristics, determined by having lived in a particular environment for a long time. If by racism we mean simply acknowledging the existence in nature of these groups differentiated from each other, then we can acknowledge that we are frankly racist. We are not talking about inferior or superior races, at least at this point in the discussion, but about races differing not only in physical characteristics but also, and especially, in type of behavior.

Q.: Excuse me, but how do you explain the relationship of Nazism with the Jews?

A.: Here I will have to give you a long answer, which I don't know if it can fully satisfy you. First, there would be a problem to answer: what are Jews? Many answers have been given, before, after and during the Third Reich: they are a religious group, they are a race, they are a large endogamic family and so on. All partially true answers, but only partially. After all, history as we have been told it is riddled with lies. In the last century we have witnessed the rise of Zionism, as a movement of Jews scattered around the world to return to Palestine, to the supposed land of their ancestors. And therein lies the crux of the matter. Zionism is actually a movement created by the Rothschilds to create the basis for the claim to the land we know today as Israel and which instead, by historical right, belongs to the

Palestinians. Zionism is a political movement created, financed and promoted by the Rothschilds to create the state of Israel, a globally organized strategy. Already one of the Rothschilds had claimed that it was they who created the state of Israel as their personal plaything to become even richer and more powerful. It is an established fact that the Rothschilds themselves, through their agents, had financed the first settlers, manipulated the events of World War I, facilitated the rise of Nazism to power, and then used the arguments of persecution and the Shoa to achieve the real goal, the creation of the state of Israel. The project had been planned as early as the 1800s, with demands to create a state in Palestine to which Jews could return. A significant clarification can be found in a letter from the atheist David Ben Gurion (a.k.a. David Grün, born in Poland) in 1938, in which he argued that saving Jewish lives from the Nazis was a potential threat to Zionism unless Jews were brought to Israel, since if Zionism had to choose between Jews and the Jewish state, it would always prefer the latter. In fact, if you want to look at it this way, Zionism is nothing more than a kind of nationalist fascism. Palestinians were forcibly sent into exile or murdered by Jewish terrorist organizations (Irgun, Haganah, Stern Band, etc.) commanded by those who would later become Israel's prime ministers, such as Menachem Begin, Ytzhak Shamir (famous his statement, "The Palestinians will be crushed like locusts...their heads smashed against rocks and walls"), Ariel Sharon. Now Israel is a militarized and racist state (e.g., the use of Arabic is forbidden in schools, and a form of discriminatory selection is applied in the distribution of housing: first askenazim from Europe, then those from the United States, then Sephardim, and finally Muslims and Christians). And look at this (the elderly man stood up, pulled out a book from the library and showed it to me, it was by Primo Levi, opened it and read me a paragraph "Blue eyes and blond hair are essentially evil" If one of us were to say now that black hair and a hooked nose are evil, what would happen? It would rain accusations of racism galore, the Antidifamation Ligue would immediately organize demonstrations and trials...

Q.: You are making very serious claims...

A.: But it gets worse, and excuse the interruption. The fact is that there is no Jewish race. There are German Jews, Russian Jews,

American Jews. So it's a strange racism, a racism without a race. Yet when people talk about Jews, everyone imagines a specific physical type with big aquiline noses and great skill in finance, mathematics and those subjects that require abstraction. And the strangest and most misunderstood thing is that most of what we call Jews do not have any ancestors from the Promised Land. A Jewish writer like Arthur Koesler made it clear that Jews have no historical claim to Palestine because they are descendants of the Kazari, a people from central Asia, probably of Turkic origin, settled in southern Russia and the Caucasus area. They had created a vast empire whose influence reached as far as Poland, Hungary, Romania. Their khan Bulan in 740 b.c. adopted the Jewish religion for purely political reasons, so as not to be absorbed by the Christian states to the west and the Muslim states to the east. And almost all of what we call Jews are descended from them, who have precisely that aquiline nose that is generally associated with Jews. And where on earth do these want to descend from the inhabitants of the Promised Land? Meaningless claims. So even the term anti-Semitism is meaningless. With their forced conversion to Judaism, decided from above for political reasons, they became basically the 13th tribe of Israel and today they are the so-called askenazim, representing at least 90 percent of the Jews. The rest, very few, are the Sephardim, who came from the Mediterranean basin the name Sepharad was given, after many previous attributions, to Spain). But in Palestine they have been able to coexist with Muslims and Christians for centuries without ever claiming exclusive possession of the territory. But since 1948 the Askenazim have been the ones holding power in Israel, the ones who had never spoken Hebrew but had their own language, Yddish, a kind of corrupt and imprecise German dialect, which later included Slavic and Turkish terms. Ultimately, today's Jews have no real common cultural tradition, but habits and behaviors derived from their social experience and a religion that a great many do not practice, but which creates the illusion of pseudonationality, of tribal-type group loyalty.

Q.: However, the tradition of the star of David and Solomon should not be forgotten....

A.: In this connection I will tell you something very interesting. The symbol of the six-pointed star, the so-called Solomon's seal, the one,

to be clear, that appears in the flag of Israel itself, was simply the symbol that appeared in the red-backed flag that Bohemia had prescribed for the Jews in 1354, and that the Rothschild family, had adopted in 1822, affixing it on their old red shield (Zum roten Schild), which appeared in front of their old moneylender's store in Frankfurt. It was an old symbol used by Arab and European magicians. Much could be said about this choice; perhaps we will discuss it later.

Q.: But are you sure of what you say ?

A.: A six-pointed star was also found in the floor of a 1200 mosque in Tel Aviv. Historical truth was manipulated for Jews and non-Jews alike with the creation of a state, Israel. The cost in human lives, Arab and Jewish, has been enormous. All for the Rothschild family. But there is also a complicit silence, that of the Catholic Church. The Vatican libraries hold documents and books that can prove this deception, like so many others, but the church authorities are silent. And the Rothschilds hold the title of "Guardians of the Treasures of the Vatican," go read the Jewish Encyclopedia, indeed here it is (he stood up, took out from the library the second of a series of twelve old voluminous volumes and leafed through it, pausing on page 497), and pointed to the paragraph in question.

Q.: It all seems impossible to me ... Forgive me, but this seems to me a huge and monstrous conspiracy theory from a paranoid mind. How can you prove to me that what you are telling me is true ?

A.: You are right, it all sounds completely absurd, yet it is the truth and I am proving it to you. Let's leave out the history of the family from the Battle of Waterloo, which marked the beginning of the Rothschilds' excessive power with a gigantic speculation, well known to all, until the First World War. The outbreak of the First War was strongly desired by the big banks linked to the family in order to eliminate the old empires (Germany, Austria-Hungary, Russia, Turkey), as desired at the end of the 19th century by the Masonic lodges. Incidentally, let us remember that Turkey sided with Germany and Austria in that conflict and paid the price in the peace treaty, suffering the dismemberment of the empire. But the peace treaty also gave the Rothschilds ownership of the railroad built by the Germans in Palestine, until then part of the Ottoman Empire, thus

putting a major mortgage on those territories. The Rothschilds had made loans to Turkey of about 100 million pounds at the time, so they lobbied for the British government to take over the mandate over Palestine. It was the first step in creating the future state of Israel. It is well established that the family financed since the 19th century the immigration of Jews to Palestine and in the meantime also expanded into the United States. Jakob Schiff, of the Rothschild bank in Frankfurt, moved there and with the family's capital took control of a small Cincinnati bank from Jews Abraham Kuhn and Solomon Loeb. Edmund Rothschild was then president of the Jewish Colonization Association, the most important Zionist organization, following the instructions of his ancestor Amschel Mayer Rothschild (clause 15 of his last will): all his descendants were to remain faithful to their ancestral Jewish faith. However they had been involved in various secret societies, from the Illuminati of Bavaria to Freemasonry to Carboneria. Clear documents exist in this regard. But the Saint-Simonians, who anticipated communism, were also connected to them. The Rothschilds sent French Jew and Freemason Adolphe (Isaac Moïse) Cremieux to Damascus in 1840 with at least a thousand pounds, along with Salomon Munk and Sir Moses Montefiore, to free a dozen Jews accused of ritual murder. They were also behind the birth of B'nai B'rith. But they are also prominent members of the Bilderberg Group, linked to the Council on Foreign Relations. The latter does not appear to be a secret society, but it was actually born as part of a secret society. It was a group in which Cecil Rhodes, Stead, Lord Escher, Alfred Milner, Lord Balfour, Sir Harry Johnson, Lord Rothschild, Lord Grey, among others, participated. The idea of the group, called the Round Table Group, was to prepare a new socialist world order. It resulted in two organizations, the Royal Institute of International Affaires in England and the Council on Foreign Relations in the US. Does that sound like little? But I'll tell you more: the Romanoffs had large deposits, at least $115 million at the time, in the banks of the Rothschilds, who financed the Bolshevik revolution and did not allow the Czar's heirs to touch even a penny, thanks to the support of the Mountbattens (or Battenbergs as they call them).

Q.: But what would the Rothschilds have gained ?

A.: They invested in the communist revolution, cashed in millions of

dollars in gold from the Bolsheviks, and even kept the czar's deposits. In present values we can talk about the equivalent of over $50 billion. And this is only the economic side of the matter, not the political side. Does this seem little to you ?

Q.: But you are giving me a rather unorthodox history lesson. What does this have to do with Ahnenerbe ?

A.: It's a long story, but all this I have to tell you because you come to the conclusion in stages. If you do not know the background, you cannot understand the conclusion of the story. This family has been pursuing their ends for centuries, often by unimaginable, sideways ways. They influenced the Salvation Army to the point that it adopted the family's red shield as its symbol, they financed the Catholic Church and the Mormons, members of the family were members of the Cambridge Communist Associations and even MI5, they financed the activities of the Morgans and the Rockefellers (who were also Jewish), of Harriman and Carnegie. You may not believe it, but the Rothschilds control almost half the wealth of the planet. The Federal Reserve is controlled by five banks, which own 53% of it. These banks are in turn controlled by Nathan M. Rothschild & Sons of London. But they also control Federal Express. They have basically already privatized the U.S., to which they pass instructions through the CIA. But I don't want to force you to take my word for it. The Jewish Encyclopedia itself indicates that other families are also participants in the master plan, in addition to Rothschild and Rockefeller; these are Lazard, Stern, Speyer, Seigman, all sneaking into major European banks, but also Adler, Reisse, Sichel, Eleison, Hanaus, Geisenheimer, Goldschmidt, Hildesheim, Baruch. They also own the major networks in the U.S. and the Reuter agency; in short, they have control of information, even CNN, which repeats like a parrot the information Reuter passes to it. Nothing enters everyone's life like television.

Q.: I understand that you resent the Jews, but I must tell you that it seems to me that you are exaggerating. Do you not think, in all sincerity, that you have preconceptions about them and that you are distorting history to your own use ?

A.: I understand your point of view very well, it seems logical and normal. How could a Nazi be objective toward the Jews and their

leaders ? But I will tell you something: read the book "Baron James: The Rise of the French Rothschilds" by Anka Muhlstein. She is a Jewish writer, so you can't think that she speaks ill of it. You will find it a very interesting read, with the waltz turns between financial support for Napoleon and the final about-face. First, during the naval blockade, they engaged in lucrative smuggling, then they did the great Waterloo speculation. The five brothers were scattered in the major capitals of Europe and communicated with each other in code, with their own courier service, much faster than those of the states. They thus passed all political and economic information to each other. And I will tell you something that will surprise you. Among the families associated with the Rothschilds were the Spring (originally Springstein). One of them was Lincoln's secret father, as proven by a recently found bequest in his will. Lincoln had an affair with Elizabeth, illegitimate daughter of Peter Leopold of Habsburg, from which twin daughters, Elle and Emily, were born. Lincoln's legitimate wife, Mary Todd, was an opiate addict, and her supplier was none other than John Wilkes Booth. Without belaboring the point, Lincoln was killed by his wife with a Derringer (a small, single-shot pistol, better suited for the defense of a lady than for the premeditated murder of a president in a crowded theater) during an attempt to kidnap him, with the connivance of his jealous wife, to defend the interests of the Rothschilds and their associates. This is just to give you an unofficial view of history. Things are not as they are told.

Q.: But this is monstrous ! You can't tell me things like that !

A.: The truth is often monstrous and unbelievable. But now comes an interesting point. The Rockefeller and Rothschild families are fighting for control of the world, they compete in many areas, but in others they cooperate. It is a very complex relationship, a very difficult situation to untangle, because it is not just a business relationship, but something much broader. The Rothschilds had rabbinic ancestors, probably also kabbalists and occultists, their earliest known ancestor was Uri Feibesch, who lived in Frankfurt in the 16th century, then we find, in the 18th century, a Moses Bauer, who lived in the Judengasse; then Mayer Amschel Bauer took the name Rotschild from their symbol, a red hexagram, a six-pointed star, the so-called seal of Solomon, actually an occultist symbol, formerly a

symbol of Moloch, of Ashtoreth, of Saturn. It is the equivalent of the Chinese Tao, with yin and yang (the two opposites), the representation of the whole, the four elements. A magical symbol par excellence, it has now become the symbol of Jewish identity and Israel. Mayer came into contact with Masonic circles through the very wealthy Landgrave of Hesse, who was related to King George of England, but probably also to the enigmatic Count of St. Germani, who nevertheless lived the last years of his life with the Hesse family. Mayer lived next door to another family that later gave many agents to the Rothschilds: the Schiffs. The Rothschilds were also prominent members of the Tugenbund, the German anti-Napoleonic secret society protected by Freemasonry. When it was dissolved, its members flowed into other Masonic organizations. During the 19th century they took control of British finance and the German treasury. They also infiltrated Austria, even obtaining noble titles from the Habsburgs. They had already manipulated the Congress of Vienna profusely through Metternich. Later they collapsed the Second Empire in France, making a profit as usual. By the second half of the 19th century the German and Italian branches were closing. They had begun expansion into America, however, helping the North in the Civil War. Their emissaries were Judah P. Benjamin, J.P. Morgan, Thomas House, Col. Edwars M.House.

Q.: But in all this that you are telling me, what was the relationship with the Jews like?

A.: Good question. The family is universally regarded as protectors of the Jews, but the reality is quite different. While being regarded as the royal family of the Jews, have they helped the Orthodox who believe in the Old Testament and are still waiting for the Messiah? No. Have they helped the Messianic Jews who believe that Jesus was a messiah? No. They merely controlled the Zionist movement as their own object. They amassed money and power.

Q.: But I don't understand one thing, there is a contradiction in what you told me. How is it possible that they also supported the Bolshevik revolution while amassing money? Wasn't communism also a danger to them?

A.: Not at all! Their plan was always the same: create a thesis and an antithesis, and control both. The result would be the desired

synthesis. Order is born out of chaos. Ab ordo chao, as written on dollar bills at the behest of Franklin Delano Roosevelt, a 32nd degree Mason. All by exploiting the opportunities provided by the events of the moment. To some extent National Socialism was also used in this vein. The Plan called for three wars at the planetary level. The first would destroy the old traditional monarchies and create chaos in Europe, while a communist dictatorship was formed in Russia, a sure basis for future subversions. The League of Nations was created to control world politics and the foundations of the future state of Israel were laid. But National Socialism arose as a reaction; they, however, took advantage of this to start the second war, bloodier and more vicious than the first, because they faced a will equal to their own. But the power of gold and treachery could outweigh iron and valor. With the second war, Europe's power was nullified, even the supposed European victors got nothing out of it: France lost its colonies and was reduced to a specter of former greatness; England lost its empire, thanks to Churchill, a debt-ridden drunkard who surrendered his empire to the Americans in exchange for armaments, like one who surrenders his house in exchange for appliances! And the British consider him a great statesman, after he ruined them! How well they have been indoctrinated!

Q.: But how would they have used National Socialism, do you think?

A.: Among the funders of Nazism we find many American banks and corporations, such as Chase Manhattan Bank, which was owned by the Rockefellers, who also controlled Deutsche Bank. Eugenics research, which so horrified (in words) Americans after the war, was financed by Rockefeller, Warburg and Harriman, and I remind you that the center of genetic studies was New York, where the International Eugenics Congress was held in 1932. Also the Dillon and Read Bank, an investment bank of which James Forrestal (the one in the aircraft carrier) was chairman, financed the Thyssen steel mills, Vereinigte Stahlwerke, Ruhr-Gas, Siemens, Rhein-Elbe Union, Ruhrchemie and other major German groups. At the outbreak of the war Forrestal became minister of the Navy, having designed, with Roosevelt and the Council on Foreign Relations the plan to enable the U.S. (or rather the elite that controlled them and continues to control them) to become the hegemonic superpower. And Forrestal's deputy, Howard Peterson, formerly a lawyer for I.G.Farben in the

U.S., was the one who was tasked with appointing the judges for the Nuremberg trial against German industrialists. But Forrestal at the end of the war denounced Truman's willingness to strike Japan with atomic bombs, despite Hiro Hito's demands for peace through the USSR. And he had an even more serious fault, that of opposing the creation of the state of Israel. He was discharged, interned for mental depression in a military hospital (Soviet-style), where he conveniently "committed suicide." But let's move on. After the First War, Germany received loans from the Rothschild group through South America, while two plans were prepared on Wall Street (Dawes and Young) designed to create a system of world financial control, obviously in private hands, over the political systems of all countries. A foretaste of globalization. As president of the Reichsbank was imposed by the London and New York bankers the financier Hjalmar Schacht, close to the Morgans, who was the creator of the well-known Bank of International Settlements, based in Switzerland. The agreements and treaties following the first war were all dictated by international finance, as also asserted by Lloyd George in the New York Journal American on June 24, 1924. On the boards of all the major German industrial groups were representatives of American financial groups, which allowed, indeed favored, the rearmament of Nazi Germany. Would you like an example? I.G. Farben was the leading manufacturer of explosives and was controlled by the Rothschilds. Another? Among the majority shareholders in General Electric was the Roosevelt family. Large American corporations had already financed Hitler's election campaign with about three million marks, which had come to Schacht (later acquitted at Nuremberg, after alluding in his deposition to the fact that he thought National Socialism was simply a form of dirigiste socialism similar to the American New Deal, issuing a warning that came to pass and saved his life) and Rudolf Hess (locked up in Spandau until his death-fake suicide-so that he could not speak). After generously financing Germany and its rearmament, they began the campaign of denigration, challenging the Nuremberg racial laws, which were a copy of the Jewish racial segregation provisions, exaggerating the Nazi danger with intensive propaganda, presenting England and the United States as the future democratic liberator countries of the world. And the Nuremberg trial was a tragic farce, blaming the Germans for the war, hanging Nazi politicians, torturing those who did not want to cooperate in drafting the official "truth." And it also

had the function of forever demonizing the fascist regimes, which despite all the manipulations had challenged the hegemony of the bankers.

Q.: What about communism? You did not explain why the bankers would not be afraid of it ...

A.: You're right, I got caught up in the heat of the moment and so I lost my train of thought. We know very well, and I think it does not need to be reiterated now, that the Bolshevik revolution was financed both by imperial Germany (through a Swedish bank owned by the Jew Olof Aschberg, in order to break up the military strength of Czarist Russia, and by the big international banks. It seems contradictory for supercapitalism to support a movement like communism, a declared enemy (at least in words) of capitalism, but it should be remembered how the Masonic ideals of this capitalist elite tend toward the creation of a new world order in a synarchical sense. In short, they would like a single world government, planning of the economies of all countries, a bland socialism (controlled by the big financiers). So Bolshevism was just a pawn, a passing phase. And so Jakob Schiff, of the Kuhn, Loeb & Co. bank financed the Russian revolutionaries from 1905 to 1922, the millionaire William B. Thompson gave the Bolsheviks a million dollars in 1917, other associations, (almost all of them based in the skyscraper of Equitable Life, the Rockefellers' insurance company) sent substantial contributions, which came to Russia from the U.S. through a series of correspondent banks linked to the Morgan Guaranty Trust. But I will tell you another significant anecdote. When Trotsky moved from the U.S., with an American passport obtained through Col. House, President Wilson's gray eminence, he was stopped by the Canadian police, who found $10,000 on him, a substantial amount for the time. Perhaps it was part of the substantial contribution handed to him by Mary Fels-Rothschild of the Fabian Society. After the end of the Great War, economic and financial interventions to support the Soviet regime continued; two-thirds of Soviet industry, according to Stalin's own statements, had been made with U.S. aid, amounting to at least $63 billion. We find among the financiers the Chase National Bank, the Equitable Trust, General Electric, RCA, Ford and Caterpillar and hundreds of other American companies. Doesn't that sound like enough?

Q.: And what would have happened, in your opinion, after World War I?

A.: On May 30, 1919, several members of the delegations present in Paris for the Peace Conference met at the Majestic Hotel, summoned by Edmond de Rothschild. Colonel Edward Mandell House, agent of the Rothschilds, directed them. International groups were organized for the promotion of the new order, including the Council on Foreign Relations (CFR) in New York and the Royal Institute of International Affaire (RIIA), also known as the Chatam House Study Group, in London; a third organization, the Institute of Pacific Relations, was also born, dealing with the Far East and later facilitating the Japanese attack on Pearl Harbor. Other groups were established in Paris (Centre d'Etudes de Politique Etrangère) and Hamburg (Institut fur Auswärtige Politik, headed by Mendelsohn-Bartholdy). I can mention some of the names of the founders of the CFR: Colonel Edward Mandell House, Rothschild's agent and Wilson's gray eminence, John Foster Dulles (who later gave the Nazis, in 1933, a billion dollars, and was from the Kuhn, Loeb & Co group, connected to the Rothschilds), Allen Dulles (also from the Kuhn, Loeb & Co group). Start-up funding for the CFR came from J.P. Morgan, Bernard Baruch, Otto Kahn, Jacob Schiff, Paul Warburg and John D. Rockefeller, among others. Instead the funds for RIIA had been provided by the Astors .But why do I tell you all this, which after all does not seem to be directly related to your research on the Ahnenerbe? Because in Germany they understood that they had been infiltrated by Rothschild capital, but they could do nothing about it and on the other hand they wanted to use the resources that were coming in, applying the esoteric and magical concept of turning poison into medicine. So Himmler decided to proceed with research into the origin of the race, without neglecting, with the utmost discretion, esoteric studies. But there are many things you need to know in order to fully understand all the implications. I was a member of an association of former World War II combatants, when in 1958 I visited near Innsbruck, with a delegation of comrades, Admiral Doenitz. In the course of the conversation he told us that some new submarine models were almost ready, which would enter service three weeks after the end of the war, as well as other new weapons with which the fortunes of the war

would change. But most importantly, he explained, with a slight smile, how the unconditional surrender he had signed as supreme commander of the armed forces, but not as chancellor of the Reich, so according to international law, the Reich was not finished, but only could not operate as a subject of international law for lack of a government. Later, while he was presiding over a meeting of the members of the Reich government, British soldiers arrived and stripped them completely, even searching their private parts, and took them to prison, where they were tried as war criminals. It should be noted that in 1946 the Allies signed a Control Agreement, valid until 2090 (!), which has never been annulled or waived, with regulations for future German governments. The U.S., Great Britain and France installed a government of the occupying powers in Bonn, and for this a Basic Law (Grundgesetz) was written, which is by no means a Constitution, as many naively believe. From all this it follows that neither Germany nor Austria can sign a peace treaty, since there is no legitimate government. In 1952 Stalin proposed to reunify Germany, hold general elections, and with the government thus formed sign a peace treaty. The three Western Allies argued that this was the Germans' problem and heard from Adenauer, who did not find the proposal interesting. So the Russians proceeded to create the German Democratic Republic. And for its part with Austria a treaty (Staats-Vertrag) was signed whereby the occupying troops left with some conditions and some secret clauses, according to which the Allies have the right to reoccupy Austria at any time without giving reasons.

Q.: And how would the United States be controlled, in your opinion?

A.: I don't want to bore you, I will simply tell you that they do it through the Federal Reserve System. In 1963, exactly in June, then-President Kennedy signed Executive Order Number 11110, which put back into effect the power of the U.S. government to issue money without going through the Fed. The latter, as is well known, leases bills to the government charging an interest rate. With that order Kennedy authorized the Treasury to issue certificates against silver reserves. This issuance would have zeroed out the Fed's demand for bills. Certificates worth more than $4 billion were put into circulation. On November 22 of that year Kennedy was assassinated, and five months later the issuance of the certificates was suspended. The rule is still in effect, but no president after him has taken

advantage of it. Look, here is the text of the order, I'm not lying to you (and he pulled out a yellowed sheet of paper from a library folder):

Executive Order 11110
AMENDMENT OF EXECUTIVE ORDER NO. 10289
AS AMENDED, RELATING TO THE PERFORMANCE OF CERTAIN FUNCTIONS AFFECTING THE
DEPARTMENT OF THE TREASURY
By virtue of the authority vested in me by section 301 of title 3 of the United States Code, it is ordered as follows:
Section 1. Executive Order No. 10289 of September 19, 1951, as amended, is hereby further amended - By adding at the end of paragraph 1 thereof the following subparagraph (j):
(j) The authority vested in the President by paragraph (b) of section 43 of the Act of May 12,1933, as amended (31 U.S.C.821(b)), to issue silver certificates against any silver bullion, silver, or standard silver dollars in the Treasury not then held for redemption of any outstanding silver certificates, to prescribe the denomination of such silver certificates, and to coin standard silver dollars and subsidiary silver currency for their redemption and by revoking subparagraphs (b) and (c) of paragraph 2 thereof.
Sec. 2. The amendments made by this Order shall not affect any act done, or any right accruing or accrued or any suit or proceeding had or commenced in any civil or criminal cause prior to the date of this Order but all such liabilities shall continue and may be enforced as if said amendments had not been made.
John F. Kennedy The White House, June 4,1963.

Q.: And with regard to what is habitually referred to as the magical or esoteric side of Ahnenerbe, what can you tell me?

A.: I know that what I'm going to tell you may sound very strange, but there are many people who believe even nowadays in the magical value of numbers, just as in the Middle Ages, which were mistakenly thought to be a dark age. That is why I am going to tell you something about the magical-cabalistic mysteries of the Nuremberg Trials against those who were defined as the main Nazi war criminals. To begin with, it is necessary to make a quick summary with respect to the meaning of the corresponding numbers. Look here (he had

gotten up and pulled a big old volume out of the library), this is the Herder Encyclopedia, published in Freiburg in 1910, with a strictly Catholic tendency. Kabbalah magic had been accepted in its time by Christianity, being applied openly to this day. Only now is it being used clandestinely and covertly. Just to give a few examples, the digit 2 means the opposite to subordination, 3 is the perfect and mysterious number, 9 indicates the punishments of hell, 11 is the number of misfortunes because it has one more number than the sacred 10 and one less than the sacred 12. The latter number corresponds to the tribes of 'Israel, but also to the prophets, which are 12 major and 12 minor. Based on these numbers we can see that 24 war criminals (i.e., 12 plus 12) had been charged in the Nuremberg trial. It is remarkable that Grand Admiral Raeder was included in this group at the last moment, otherwise there would have been 23 in the dock, missing Adolf Hitler. This is the first key: they were the main enemies of the 12 tribes of Israel and the 12 patriarchs. They were sentenced to death in 12, namely Göring, Ribbentrop, Keitel. Kaltenbrunner, Rosenberg, Frank, Frick, Streicher, Sauchel, Jodl, Bormann (in absence) and Seyss- Inquart. Thus a propitiatory sacrifice of one of the enemy's leaders was offered to each of the 12 tribes of Israel. Three were acquitted: Schacht, von Papen and Fritzsche. Why? Schacht was a high-ranking Mason, who during trial made the Masonic signal for help, while von Papen was a gentleman of the Vatican Secret Chamber, which was ratified as such after his acquittal. What about Fritzsche? Mystery. Of the remaining defendants, 7 received heavy sentences: Hess, Funk, Raeder, von Schirach, Speer, von Neurath and Doenitz. Ley committed suicide during the trial, while Krupp von Bohlen und Halbach had to be released from prison for very serious health reasons. Kabbalistically they both received the punishment of hell. That left nine convicts in relation to the punishments of hell. Up to this point all Kabbalistic calculations were perfect. However, the unexpected happened: in spite of the tightest vigilance (the condemned men were guarded 24 hours, had to sleep with the light on and facing the peephole of the guards, as well as being underfed) Göring managed to commit suicide with cyanide an hour and a half before the execution, that is, between the sentence and the human sacrifice. Thus there were only 11 men sacrificed to Yahweh, and this number means misfortune! They attempted to save the Field Marshal, but every effort was in vain, so they had to symbolically hang Göring's corpse on the gallows. One

more detail: as Julius Streicher pointed out as they carried him to the gallows, the day chosen for the execution was the Purim holiday. What a coincidence, right? However from that moment on things did not turn out to be in accordance with the wishes of the Kabbalistic magical forces, THEY lost their confidence with respect to their own goals, fearing the future bad luck thus foretold by the mysticism of numbers. And their evil fate is the awakening of all peoples, slow, but irresistible. I know you will not believe me, but I have promised to tell you many things, and I will not back down.

Q.: Actually this is something I had never heard, not even imagined. I don't know what to say about it. But now I would like to ask you a direct question: what are your thoughts with respect to the Protocols of the Elders of Zion ? You Nazis flaunted them to the four winds as proof of an alleged Jewish conspiracy, but the courts proved you wrong!

A.: You are misinformed, I assure you. No court has ever ruled that that book was a forgery, written by people in the czarist secret police. And then there is a princely test, in these cases, to verify whether things went as the book predicted. Instead of talking without knowing anything more than what is officially claimed by the enslaved press, read it and then we can talk about it again. In fact, it is a plan drawn up long ago in substance and periodically updated every hundred years in form and detail. According to a tradition (perhaps legend, perhaps not) once in every century the Jewish leaders, representing the 12 tribes, gather at night in the Jewish cemetery in Prague. Each of them is to report to the others on their achievements in the past hundred years, and then set goals for the next hundred years. The 20th century assembly was scheduled for 1941, but had to be held in another location, unknown, because Prague was controlled by German troops. The year is determined by Kabbalah numbers (1941 = 1+9+4+1 = 6). All this may seem absurd to you, I understand it very well. However rest assured, I am not trying to convince him, I am not a missionary. Since you are doing this research, I only wish to inform you. We think for ourselves, not for others. We are few, because most people succumb under the incisive and hammering action of the media. But there is a conditioning genetic factor; one inherits both psychic tendencies and physical characteristics. Even speaking the same language one can

hear diametrically opposed things. I assume you are familiar with Carl G. Jung's theory of the Collective Unconscious and that of Archetypes. Some ethnic groups, such as the Jews, have reinforced norms of behavior and feeling during centuries and millennia of "in-breeding" (true genetic engineering) that has turned them into strange beings for us (and vice versa for them, of course!). Hence comes the real problem of violence and current conflicts in the deepest spiritual sense. That is, the struggle in the broader sense lies in the invisible. It is the archetype of one ethnic group fighting against that of another. The gods? And on top of the archetypes that each of us carries around, there is a mystery that overcomes us. Look that Personality, our intellectual and rational part, is the least important thing, it is only the program of everything that the environment imposes on us. What we think and say, all our opinions are nothing but repetitions of something that comes to us from outside. From language (which we learn from society), from our ideas about religion and politics, about good and evil, in short, all our intellectual models. What then is left of us? The first step is to overcome Personality, to understand that it is a fictitious thing. Only in silence can the real I, intimately linked to the Unconscious, both personal and collective, surface. It is precisely the Collective Unconscious that carries an enormous charge of archetypal energy, common to all members of an ethnic group, both living and dead. For Jung, a period of silence was the process of individuation, through which the personality would immerse itself in the Unconscious and then re-emerge, giving rise to the Selbst. I have to project the Unconscious out of me in order to talk to it, thus creating Christ, the Virgin Mary, Wotan, Allah, the Cosmos or whatever I like best, or rather whatever contains the most energy of my Unconscious. In short let us clarify a concept, that of Personality: etymologically it comes from the Latin "per sonus," through sound, in short the mask through which the actors of ancient Rome spoke. I have a name, which my parents gave me, I have the habits, the language, the ideas that I absorbed from society and my surroundings, this is my mask, but who am I really? What then is my real name, the one that appears for an instant on the edge of the Grail before the one from the Grail who was chosen? You see, we Gnostics form a kind of invisible brotherhood (although we do not know those among us) operating mightily from the Invisible. In this plane we all continue to fight, Alexander, Caesar, Augustus, Frederick, Juan Domingo, Adolphus,

Benito and so many others, anonymous, lying in the deserts of Africa, the steppes of Asia, the fields of Russia, the islands of the Pacific ... They only lost their bodies, and it doesn't matter what they were called on this earth, the important thing is to activate the invisible archetype (this matters, the gods), because it seems that the Cosmos uses humans to see if -- from time to time -- someone wakes up and embodies, at least partially, the Archetype. Then we become stacks that activate invisible, immortal forces. Little do bodies matter; they are only containers that can be replaced or substituted. I will tell you something that will certainly astonish you, but I assure you it is the pure truth. It was an October morning in 1946, it was cold, and in Germany there was no coal or wood for warmth. I was in bed and trying to get warm before I got up. Suddenly I felt myself leave my body, which remained lying in bed. Everything happened in less than an instant. I flew with the speed of thought through the universe, the Milky Way had remained behind me, an infinite distance away, while the piles of stars whizzed by my side. I saw ahead of me, through infinity, a shining light, a point. I had arrived! The dot began to grow, faster and faster, encompassing numerous universes. It was a stupendous vision, impossible to describe, yet absolutely soothing, giving me a sense of salvation and happiness. And the light penetrated everything, nothing else existed. I was completely immersed in light, it was nirvana, the happiness of non-being, the nonexistence of time, the alpha and omega, the eternal light. Then I found myself in my cold room, with a great longing for that atom of eternity. Back to earth, to resume my place in the Great Struggle, without needing to ask any god, whatever his name, for help. Now I know. Maybe we will talk about it next time, if we meet again in this life. You have met Miguel Serrano, the poet, but you have not met Nimrod, the theologian, and then you may know something about the End of Time. Maybe one day, who knows …

As the car drove me back to my hotel, I caught myself looking up at the ever-clear La Paz sky, searching for the Southern Cross, and tried in vain to put my head in order. I thought I was meeting an old fanatic, perhaps a rustic war veteran, and what had I found? A Gnostic elder, a philosopher, what? I don't know.

When I had begun this search, I had hoped to find the answers. But for every answer I had found, so many more questions

had appeared before my eyes. And the questions had lingered in the air, like swirls of smoke that can never fully dissipate. And I remembered the 'epitaph Wiligut wanted: "Our life has passed like a meaningless chat."

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